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Mirabilia opera Dei:

Certaine wonderfull Works of *God which hapned to* H. N. *even from his* youth: and how the God of Heaven hath united himſelf with him, and raiſed up his gracious Word in him, and how he hath choſen and ſent him to be a Miniſter of his gracious Word.

Publiſhed by Tobias *a Fellow Elder with* H. N. *in the Houſhold of* Love.

Tranſlated out of Baſe *Almain.*

Now come hither and behold the works of the Lord, Pſ. 46 66.
Know ye that the Lord leadeth his Saints wonderfully, Pſ. 4. a.
And take heed that ye do not deſpiſe the works of the Lord, leſt there come upon you that which is ſaid in the Prophets.
Behold, ye deſpiſers and wonder and periſh, for I do a work in your days, which you will in no wiſe believe though a man declare it unto you, Hab. 1. a. Acts 13. b.

106. f. 3

Vet. L3. ÷. 3

Collated & perfect

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106. f. 3 h

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THE PREFACE.

Tobias *(with* H.N. *a fellow Minister of the gracious Word of the Lord) wisheth to all lovers of Truth, Salvation and Peace, in* Jesus Christ *our Lord,* Amen.

FOrasmuch as I *Tobias*, a fellow Elder with the Oldest Elders in the Household of *Love*, have alwayes been present with *H. N.* (in all what the Lord hath revealed unto him) and now in this day of the Love of *Jesus Christ*, am impulsed of the Holy Ghost, to declare and to publish among the children of men, (under the obedience of the love) the

Truth of certain wonderful works of God, which befell *H. N.* and us the oldeſt Elders in the houſe of *Love*, and that I alſo know, that *H. N.* (Gods choſen Miniſter) and his miniſtration of the gracious Word of the Lord hath been diſorderly rejected, and cenſured with ſeveral falſe judgements, by many falſe hearts, and *good-thinking* wiſe-ones, by many falſe Chriſtians, and unſent Teachers, or Preachers, and by ſome uufaithfull and opinionated ſelf-ſeekers, who are turned away from us. And that the Godly Teſtimonies of the holy Spirit of the Love of *Jeſus Chriſt* (publiſhed by *H. N.* were by many diſgracefully contemned and reproached, (as if God had neither choſen nor ſent *H. N.* to be a Miniſter of his holy and gracious Word, and as if the holy Spirit of the Love of *Jeſus Chriſt* were an unclean thing.) So have I for Gods cauſe, and in regard of the Love which I bear and have to all mens ſalvation, [redacted] declared to all God-fearing-underſtandings and Lovers of the Truth, (That they may believe the Truth, underſtand the Godly Teſtimonies of the holy Spirit of Love, and may be preſerved in theſe dangerous times) and to witneſſe the Truth before them, how and in what manner the Lord, the living God of Heaven hath choſen *H. N.* from his youth,

youth, to the miniſtration of his holy and gracious word, and hath ſent him thereunto in his old age of the holy and godly underſtanding through the holy Spirit of his Love.

2 For the holy Spirit of the Truth of God, and of the Love of *Jeſus Chriſt* was alwayes powerfully abiding upon *H. N.* (in all his miniſtrations) after that the Lord had anointed him (*a*) with the ſame ſpirit, and hath through the ſame ſpirit raiſed and ſent him for to declare to all people, the true (*b*) repentance for their ſinnes, and to draw and bring in (through his miniſtration of the holy and gracious Word) all thoſe that love Gods Truth, and the accompliſhment of the Godlineſſe in *Jeſus Chriſt*, and hunger and thirſt after righteouſneſſe (*c*) to the peaceable Love and his Godly ſervice, for the preſervation of them all in the Godlineſſe) that all they which *H. N.* and our fellowſhip may have their communion in *Jeſus Chriſt*, and may not be ſeduced in theſe dangerous times, (in which if it were poſſible the very elect (*d*) ſhould be ſeduced) with the unprofitable prating of the falſe hearts and unſent Teachers or Preachers (which alwayes oppoſe the Truth of God, and blaſpheme againſt the holy Spirit) nor through any depraved hearts and Apoſtates, (who continually accuſe with falſhood the true

a Eſay 61.a.

b Eſay 58.a. 4 Eſd.1.a.

c Mat.9.a.

d Mat.24.b. Act 7.g. Heb.10.c.

e 2 Theſ.2.

Miniſters.

Miniſters of the gracious word, and endeavour with all their power to aboliſh the ſame miniſtration,) nor ſhould be kept of or held back, from our moſt holy Service of the gracious word under the obedience of the Love, to their condemnation.

3 And therefore, and for the Truth of Gods cauſe, and for to declare the knowledge that the Promiſes of God the Father, and of the Lord *Jeſus Chriſt* (*g*) be fullfilled and eſtabliſhed in the Love. So is there alſo now preſently in this ſame day of the Love (in plain words) to all underſtanding, and before all good-willing hearts unto the righteouſneſſe through *H. N.* teſtified and publiſhed; what that very thing is which the Gracious Word of the Lord, (which the Lord now hath raiſed up according to his Promiſes) doth require of all men.

ut. 10.30.
t.22.d.
n.13 b.
or.13.b.
in.1.a.

4 And for to witneſs and publiſh the truth that the Lord hath choſen and ſent *H. N.* therefore have I (through the holy Spirit of the Love of *Jeſus Chriſt*) [plainly] teſtified and declared the ſending of *H. N.* alſo certaine wonderfull workes of God, which from his youth hapned unto him from the living God, That all thoſe which read or hear all the Godly Teſtimonies of our writings, may believe the Truth with a ſingle heart, to have a right

regard

regard to the true Promises of the Father, and of the Sonne (our Lord *Jesus Christ*) and of the accomplishing of the same, and may hope upon the fulfilling of the requiring of the gracious word and of his service of Love; and rightly and in Truth follow and imitate our Lord *Jesus Christ* (in the saving word of his holy Spirit of Love) (*h*) and might be of one mind with us and our communialtie of the Saints (*i*) in the Love of our Lord *Jesus* (*k*) into all unity and peace.

h Mat. 16. c. 1 Pet. 2. c.
i Iohn 17. c.
k 1 Cor. 1. a. 1 Cor. 13. b.

5 And likewise that through the same declaration the enemies of *H. N.* together with all the opposers and reprochers of the Truth, and of the holy Spirit of the Love of *Jesus Christ* may see and know, That they have villified and contemned not onely *H. N.* a chosen servannt of God, but also God the Father (the builder of our house of Love) and the Lord *Jesus Christ* (our Physician and Saviour) and the holy Ghost (the inheritance of our spiritual and heavenly goods) (*l*) and have pulled upon their own necks, the wrath and judgement of their condemnation, That they (with humble hearts) might bring forth real fruits of repentance.

l Math. 12.

6 For it is not unknown or uncertaine to us that *H. N.* doth testifie out of the Truth of God and his gracions word; and that the

office of the miniſtration of the gracious Word is impoſed and intruſted to him (through (*m*) God's (grace) to adminiſter, for the Lord hath choſen him thereunto from his youth, to witneſs the ſame Teſtimonies of the Truth of God, And to adminiſter Gods holy and gracious word, and to manifeſt his heavenly works, and to declare upon the earth now in theſe laſt times (under the obedience of the love of *Jeſus Chriſt*) Gods Truth and upright being, and the acompliſhment of the Godlineſſe in *Jeſus Chriſt*.

m 1 Cor. 3. b. 15. a.

7 Thus in this election by the living God: *H. N.* hath declared on earth to this preſent day, from the (*n*) uncovered face of God and of *Chriſt*) Gods real Truth, and the requiring of his upright righteouſneſſe, together with his righteous Judgement and the fulfilling of the Godlineſſe in *Jeſus Chriſt*.

n 1 Cor. 13. b. 2 Cor. 3. b.

8 Now whether this be believed, or not believed, however he hath revealed (the ſame out of Gods true light & eternal life) & in manifeſt declaration brought it to light in this holy day of the love of God and *Chriſt*.

9 And the ſame day of the love of God and of *Chriſt* (which is come unto us from Gods grace) is the neweſt or laſt day of which long agoe the Prophets of God, and the Evangeliſts of *Jeſus Chriſt* have foretold and publiſhed, and is the day (*o*) which God hath

o Acts 17. c.

hath appointed or ordained, for to judge on the ſame the whole circuit of the Earth with righteouſneſſe.

10 For on the ſame day of the Love of God and of *Chriſt* (*p*) ſhall all unbelievers and diſobedient ones to the gracious Word of the Lord, and all evil ſurmiſers towards the Miniſters thereof, together with all oppoſers of *H. N.* and blaſphemers of the holy Spirit of the Love of *Jeſus Chriſt*, be (*q*) revealed, and (*r*) judged, and according to their works ſhall receive their reward.

p Rom. 2. a. 2 Theſ. 1. 2 b.

q 1 Cor. 4. *r* Mat. 25. d. Jude 1. b.

11 Therefore take warning by this declaration of mine, all ye people which love the truth of *Jeſus Chriſt*, that you in no wiſe oppoſe neither the gracious Word of God, nor his choſen ſervant *H. N.* becauſe God the Father with his Son *Jeſus Chriſt*, dwelleth and liveth perfectly * in *H. N.* in the heavenly being, and hath anointed him with the holy Spirit of God and of (*ſ*) *Jeſus Chriſt*, and that no man without the fellowſhip of *H. N.* or without the obedience of the requiring of his doctrine, can be brought or gathered to the true living God, nor to his Sonne *Jeſus Chriſt*, nor united with the ſame good being.

* Perfectly, that is, withall that concerns the Diety of Ieſus Chriſt, or is of one being therewith. Eſay 61. a.

12 Behold out of a very hearty love, which I have to all your preſervations in the godlineſſe, am I preſently in this day of the Love, impulſed and forced, (through the

holy Spirit of the love of *Jesus Christ*) to make the same known before all your understandings, and to declare unto you how the calling * of *H. N.* came to passe by the living God, and how he was chosen of the same God to ✓ Administration of his holy and and gracious word, under the obedience of the love of *Jesus Christ.*

13 And also to testifie unto you some mysteries (*t*) of the Kingdome of the God of heavens, and of the heavenly revelations and workings of God, which were revealed and shewed to *H. N.* by the living God, out of his heavenly being, even from the youth of *H. N.*

t Mat. 13. b.

14 The Lord grant unto you all mercy and his Grace that in the hearing of these Testimonies, your hearts may not be offended nor be hardened against the Truth (*u*) of the same Testimonies, but that yee may hear them humbly, receive and accept of them in all thankfgiving to God for his grace, be well minded to the holy and gracious word of the Lord and his service of the Love to your preservation in the Godlinesse, and may enter into the requiring of the same obediently. Amen,

So be it.

u Heb. 3. b.

Take it to heart.

Certaine wonderfull Workes of God, which befel *H N.* from his youth.

CHAP. I.

IN the eighth year of the age of H.N. (in the days of Maximilian the first, being made Roman Emperour by vertue or power of the Electoral Princes of the Roman Empire and the German Nation) it fell out on an Evening in a Winter season, That the Father of H. N. exhorted his Family, and instructing them (with many words,) That they should fear God, (a) and give praise and thanks unto him for the grace he bestowed on man. A

a Tob. 4. 2.

2 The same time, The Lord opened the mouth of the childe H. N. and touched his lips and tongue, and with this the childe spake to his Father, and said. Instruct me, O my Father,

what is that ſingular Grace beſtowed on us, for which we ought to give praiſe and thanks to God.

3 When the child had asked this queſtion of his Father, The Father looked on the child, and wondered that the child ſhould aske him ſo earneſtly, and anſwearing the child ſaid to him.

B 4 O my ſonne, doeſt thou aske what that eſpecial grace is which God hath beſtowed on us, and for which we are bound to give praiſe and thanks to him? The ſame you read daily in the ſufferings of our Lord Jeſus Chriſt, and is ſet forth unto us dayly in the ſervice of the Maſſe, and often alſo and abundantly is atteſted by Preaching, how that God the Father by reaſon of Adams ſinne, (whereby we all became the children (b) of death and damnation,) cauſed his deare Sonne (Jeſus Chriſt) to ſuffer the ignominious (c) death on the Croſſe, and that thus Jeſus Chriſt hath (born) the ſins of Adam, ſatisfied for the ſame on the Croſſe, and delivered us from that ſinne, (into which Adam did fall) hath reconciled us to his Father (d) and hath ſet up again the ſincere righteouſnes, and the true (e) life of Godlineſs, and ſo all is found and reſtored againe that was loſt by

b Rom. 5. b. Eph. 2. a.

c Iſa. 53. b. Wiſd. 2. c. Mat. 27. Phil. 2. a.

d Rom. 5. b. Col. 2. b.

e 2 Tim. 1. b.

by Adam, & that same is joyned again (f) & made whole which through Adam was broken and wounded: And this is that singular Grace, which God, bestowed on us, to the laud and praise of his great Power. f Ezek. 34. c

5 Then said the child, O my Father, I doe read indeed of the sufferings of our Lord Jesus Christ, and I heare it daily testified in Sermons, that God the Father hath bestowed on us his great mercy, and that his beloved Sonne Jesus Christ hath suffered the ignominious death of the Crosse by reason of sinne (g) but I finde not according to Truth, that the sinne is amended in us, nor that the true righteousnes (h) (wherein Adam was created and placed) is restored in us or set up again. g Mat. 27. Rom. 5. a. 1 Pet. 2. c. h Gen. 1. c 2. b.

6 Then said the Father, Oh my sonne, what I have told you about the grace of God shewed to us through Jesus Christ, you need not to doubt of it, beleeve the same in simplenes of heart, and, that it all is come to passe as I have told you.

7 Then said the child, O my Father C I make no question of the mercy of God, which is come unto us through Jesus Christ, and all that which is preached to us of Christ, and his satisfaction for

the ſinne, as that he (through the death on the Croſſe) hath prepared and obteined for us (i) the Salvation from the Sinne, I believe alſo firmely, That Jeſus Chriſt (for to bring us againe in all Godlineſſe to God his father) (k) is gone before us in (l) that death of his Croſſe, and hath opened to us the way and paſſage to the Kingdom of God his Father, and to the everlaſting life, And (m) hath prepared the way for us, that we might obtein the ſame.

i Mat. 1.c. Eph. 5.c.

k 1 Pet 2.c.

l Mat. 16.c. 1 Pet. 2.c.

m John 14.a.

8 For I underſtand (out of the preaching of Chriſt,) That Jeſus Chriſt is preached unto us (in his Goſpel) to ſuch an end, that we ſhould beleeve in him, (n) and ſhould obediently (o) follow him in the ſame Paſſeover of his ſufferings till unto the fulfilling of our Godlineſſe, in the ſame Jeſus Chriſt, and then alſo, that we (through Jeſus Chriſt) ſhould obteine againe the inheritance of our God, the upright (p) righteouſneſſe together with the ſpiritual & heavenly goods, the (which as it ſtands to me in my underſtanding) is the ſame Grace and Mercy of God, which is come unto us through Jeſus Chriſt: So I cannot conceive, that it is any otherwiſe brought again, or ſhall be reſtored: which was loſt through the fall.

n John 3.b. o Heb. 5.b. 12.a 1 Pet. 2.5.

p Epheſ. 1.c.

fall of Adam, or that we have missed by reason of Adams sinne.

9 For as I have heard preached in the Church, that the Worke of God, which he did make in the beginning, and also the man (q) when he created him, was perfect, between which perfect worke of God, there came in a breach or rent through the sinne (r) whereby the man also is turn'd off from his God, and is wholly (s) estranged from his upright manly estate, and from the union with his God.

q Gen.1.c. Wisd.2.c. Ecclus 17.a.

r Gen.3.b.

f Ephes.4.b.

10 Now if all this same shall be restored again, then that which was torn and broken, must be (t) joyned together again, and the man, with all that God hath made and ordained, (even as it was in the beginning) must be set againe in his upright (u) forme and order, which we see now plainly and perceive, that the same is not yet come to passe, or accomplished in us; Therefore it appeareth altogether (in my understanding,) That God for the bringing again of the man into his upright being, & that the repentance or satisfaction for our sins, must have another performance, and fulfilling, then many men suppose or conceive.

D

t Ezech.34.c.

u Gen.1.c.

11 Then the Father mervailed much at

at the distinct expressions of the child, and said, O my son, hold thy self in silence, lest you dig too deep into the works of God. I will relate the matter to our spiritually learned (which are our advisers) *they shall well instruct thee therein (to the best) for I my self, doe not understand this business, nor thou neither as I suppose, and besides, thou art yet ✳to much young to be able to comprehend such things, therefore let us hearken to our Advisers, and simply beleeve them herein.

* or instructers

✳ to

12 Then said the child, Father it is well, let it be so, I submit my self always to your authority, and so (in that evening) there was no more talke of it.

E 13 But all the night after the Father was much perplexed with the sayings of his young sonne. And (being of himself plaine and simple) went the next day to the Minorie-brethren to his Confessor (for he thought in his judgement that these brethren of the Minories (which were called also the Observators) were the most holy and most judicious in the Godly things and able to give good instructions to him and his sonne) and intimated to his Confessor (confiding in him most) the whole business of his sonne.

14 And

14 And his Confessor gave to him this answer, That he should bring his sonne to him, then he would take to himselfe a good brother, and would resolve them of all these matters.

15 The Father did according to the direction of his Confessor, and at a convenient time he went with his young sonne H. N. to the Minorie-brethren, That both of them (the Father and the child) might heare and understand the right instruction, (of what the child had spoken) and therein might be * pacified.

CHAP. II.

NOw when both of these came to the Confessor of the Father of H. N; then the Confessor looked on the child, which was very young and little, and said to the Father, Is that the lad thou told'st me of. That hath such strange whimsies in his head? Surely, he is to childish yet, as to trouble himself with such things as you told me of. Thou shouldest of right (with a rod) chastise him from the same, & neither to hear nor answer him in his sayings, for it is not otherwise then the madnes of a child. A

2 Then

2 Then ſaid the Child, hold there Sir, why do you ſpeak forth ſuch words? It is true that I am yet young and childiſh, and am ſtill under the Rod and Diſcipline of my Father, and ſtand under his doctrine and inſtruction, And if my Father (at his convenient time) doth inſtruct me, And I cannot conceive or comprehend (in my apprehenſion) of my Fathers ſaying, ſhould it not be granted or permitted me to aske for the ſenſe and true meaning thereof?

3 When the Confeſſor obſerved the Lad ſo modeſtly anſwearing him, he began to be ſomewhat moved in himſelf; And anſwered then to the child more diſcreetly, and ſaid, yea, in truth my ſonne it behoveth, you indeed, to aske what the right underſtanding is, but you are yet much too young and too ſmall of capacity, to ſearch into the (a) deep profound myſteries of the godly things, or to fathom them.

a Sap.9.c. Rom.11.

B 4 Then ſaid the Child becauſe I am young and of a ſmall underſtanding in the myſteries of divine matters, therefore am I the more inclined for that reaſon to aske, and not to ſearch thereafter out of my owne power, but deſire to be in-

instructed and taught therein (from my youth) of my Elders and Teachers.

5 Then said the Confessor it is well done my sonne if you keepe there, but me thinketh, that thou makest a doubt, (as thy father informeth me) of the satisfaction of Christ, for the transgression of Adam and for all our sins.

6 Then said the childe: no Sir, thereof I doubt not: but my saying is, that I do plainly see, (b) That the satisfaction in Christ for our redemption or deliverance from the sinne, (for which Christ suffered death on the Crosse (c) and made satisfaction) is not performed as yet in us, and that we have not followed Christ in his Passeover to his Father, and if I perceive this, and find it to be so. Is it ill done that I aske whether the satisfaction or the upright fruits of repentance be still owing, or how (d) we shall be delivered from the sinne, and be brought to the upright righteousnesse?

b Rom 6.8.2.

c Rom.6.2. Phil 2.2. Heb.5.9.b. 12.2.

d Luke 1.8. Eph.1.2. Col.1.b.

7 And when I inquiring after this, and likewise have an hope that it *be performed in us, and that the righteousnes in which Adam was created and set into shall be restored unto us, and that we also shall be delivered from the fall and transgression of Adam, this is (I hope) no doubt of

*must

Christ satisfaction, but I may iustly doubt of our satisfaction; for I conceive in my understandings, that we are still indebted to God concerning our satisfaction in Jesus Christ.

C. 8 Then said the Confessor, O my sonne thou runnest out too far with thy young understanding, for after that, thou mayest not search so deepe, nor no man else, but simply beleeve all that concerneth Christ and our salvation.

9 Then said the child, well Sir, I will simply beleeve all as you say, yet must I aske somthing of thee out of my simplicity, & desire for the love of Jesus Christ, that thou wouldest answer to my simple question.

10 Then said the Confessor, well my sonne, aske and I will answer thee.

11 Then said the child. if Adam had lived simply according to the commandments of God, and had not falne off from God, & had not transgressed the command of God, should then he, and we, have lived, in the sinne or in the righteousnes?

12 The Confessor said, Adam and we all should have lived eternally in the righteousnes, and no sin nor (e) death should have reigned over us.

(e) Gen. 2. 2. ap. 1. b.

13 Furthermore the child asked and said

said, when God created Heaven and Earth and all that is therein (f) and the man also, whom he made after his owne Image, did not God then make all things good and perfect, and came it not to passe as he would have it?

f Gen. 1.c. 2.a.

14 The Confessor said O, yea, my son, (g) what ever God hath made, he made it well, and good, and all what God said and (h) commanded to be, it stood there present: and all things had their progresse * towards perfection, according as God would have it, and even so the man in his upright being.

g Gen. 1.2.

h Psal. 32.b. 140. a. John 1. a.

* or forthgoing

15 Then said the child, Seeing the man was created from the begining, good, and upright, and (i) to live eternally in Gods upright righteousnesse, and that he remained not steadfast therein. And that God (for to reduce the man to his right estate againe) hath given up his beloved Son Jesus Christ to the death of the Crosse (k) and so (through the death of the Crosse of Jesus Christ) to re-establish (l) the man and all that was fallen, in his right state and condition; Therefore all must then be (m) restored to the same, in his right form, (through Jesus Christ and his death of the Crosse) even as it was from the begining, the transgression

D

i Gen. 1. a. Sap. 1. b. 2. c.

k 1 Joh. 3. b. Rom. 8. d.

l Act 1. a. 3 c.

m Luke 24. c.

of Adam must be mended, and we must
n Heb.9.b. be (n) justified or cleansed from the sinne,
o Mat.19.d. and must be (o) borne again unto the I-
John 3.b. mage of God.
1 Cor.15.4.

16 Behold Sir, in my understanding I conceive it soe, and that we ought to
p Cor.6.a. take heed to this mercy of God (p) and to
Gal.6.a. follow our Lord Jesus Christ (in his (q)
q Mat.16.c. death of the Crosse) and to be wholy in-
1 Per.2.c. corporated into him (with his (r) like
r Rom.6.a. death) where through in us also, the (s)
Phil.3.c. sinne of Adam (and our sinne) becomes
Col.2.b. amended and blotted out in us from the
s Rom.6.b. death of sinne, her (t) power and domini-
t 1 Cor.15. on taken away, and the upright righte-
2 Tim.1.b. ousnesse & simplicity, and the eternal life
Heb.2.b. (to which Adam was created (u) and set,
u Gen.2.b. and was ordained to live therein eternal-
ly) be raised up again.

E 17 Now if all (as you say) should be fulfilled or satisfied, then, as I conceive, nothing should be wanting in Gods worke nor in mans upright life, and obedience to God, and all things must be restored to his right forme. And seeing there is yet defect therein, thereupon I aske where doth the fault lie, (in God or in us) that the worke of God and his will is not performed in all, on us and in us, and that not the righteousnesse and the good life

life of Jesus Christ, but the sinne and the death reigneth and hath dominion over us, for me thinks, that the right ground of this (whereof we now speak;) is not yet by many entred into, nor rightly understood, and that the most necessary part of our Godlinesse in Jesus Christ, and the (x) obedience which God requireth of us, throughy his Son Jesus Christ, is still to be performed by us and in us.

x Mat.16.2. 19.2. 1 Per.2.c.4.2. Heb.b.12.2.

CHAP. III.

A.

When the Confessor had heard all these words from the young child, he could answer nothing to it, but said to his fellow brother that was present and had heard all the speech of the child, I know not what I shall say of the child and his sayings, I know not whether it be childishnesse or Godly understanding it speaketh of.

2 Then said his fellow brother, surely thou art bereaved of thy wit, doest thou not perceive that it is foolery and childishnesse the boy speaketh, and I wonder also very much why thou exchangest so many words about it, for if men of judgment were present, they would say that you were more childish then the boy himselfe,

ſelfe, becauſe thou heareſt and anſwereſt him in all his fooliſh words whereas they are meerly unprofitable things, after which he diggeth and ſearcheth, and ſhould with theſe matters (if he be let alone) bring himſelfe into weakneſſe of minde. Therefore it is moſt needfull that he be puniſhed for theſe things, and make him to forget them.

B This he ſpake that the Father and the childe ſhould heare and ſpake it ſo loud, to that end, that neither the Father nor the childe ſhould obſerve, that they were not able to anſwer to the childs queſtions or informe him therein, and ſo theſe two fellow brethren tooke the childe between them, and in the preſence of his Father rebuked the childe with many hard words, and among the reſt, the Confeſſor ſaid to the childe, doſt thou know what evill thou haſt committed, that thou troubleſt thy ſelfe with the matters of the myſteries of God? the child ſaid no Sir.

4 Then ſaid the Confeſſor, O my ſon, thou haſt nigh committed the greateſt ſin that man can do on Earth; for thou haſt with thy thoughts digged and ſearched and troubled thy ſelfe (which is not permitted to any man upon the (a) Earth, let him be never ſo judicious) to know the

a Wiſd. 9. c. Mat. 11. c. 1 Cor. 2. b.

ſecrets

ſecrets of God; I ſcarce know whether this ſin may be forgiven to thee, or whether thou ſhalt for this go to hell; and he made the child quite aſtoniſhed, ſo that he ſpake no more of the ſame, nor asked after any more inſtruction, but fell on weeping; and ſaid: Oh that I and all men might be ſaved.

Then ſaid the Confeſſor.

5 O my ſonne ſeeing thou art now ſory for thy ſinne, I promiſe ſalvation unto thee, and that thy ſins are forgiven.

6 Then ſaid the child I thank you Sir, and will commit the cauſe to God let it come to paſſe according to his will: And ſo his Father thanked the Minory brethren for that they had well taught and inſtructed his ſonne, and ſo departed from each other, and the Minory brethren went their way and thought no more on this buſineſſe, or gave little reſpect unto it.

7 But *child was not appeaſed with the ſayings of the Minory brethren nor ſatiſfied in his underſtanding but went up and down with a ſad heart, and ſeeing ^ could not forget the things he had ſpake off; So kept he all the ſame within himſelf, and imparted the buſineſſe no more to any man, till he came to the day of his manly

*the

^ hee

manly oldneſſe with the gray haire, and was ſtil more and more an earneſt lover of Service and Ceremonies of the Roman Catholique Church, and the requiring of it, and being alone buſied himſelfe dayly with divine matters, and with the fulfiling of the Godlineſſe in Jeſu Chriſt.

CHAP. IV.

A IN the ninth yeare of the age of H. N. (in the days of the Emperour Maxmilian the firſt) there was revealed to H. N. after midnight near upon day breaking (by Gods grace) a great wonderous work of God, and wonderful viſion of a heavenly myſtery out of the heavenly being, for he was compaſſed about with a mighty (a) great being of the glory of God, and the ſame was as a very great Mountain of glorious Beauty.

a Mat. 17. a. Acts 9. a.

And when he was ſurrounded by this huge great Mountain, and was throughly illuminated in all his being with the glory thereof, then this great Mountaine wholly united it ſelfe with him in his whole ſpirit and mind, ſo that his ſpirit and mind, with the ſame great and glorious Mountaine, became ſo great and broad, that he became alſo of an equal great-

greatnels and like being, with the same, in altitude, latitude, and profundity.

3 With which revelation and wonderous work of God, it was declared to H. N. That the same and the uniformity thereof (b) within the man is the true accomplishment of the Godlinelle in Jesus Christ, and the righteous (c) Judgement of God, or the great day (d) of the Lord, (which for righteoulneſſe) is promiſed to come upon the Earth.

b John 17.c.
c 4 Eſd.7.d.
d Mat.4.a.

4 And as then that great Viſion and wonderfull Revelation of God vaniſhed wholly from his eyes and ſight, ſo found he himſelfe awakened lying on his bed, and was very much troubled and wearied in all his being and mind, and in reſpect of that wearineſſe he had a mind to ſleep.

5 And whilſt H. N. lay thus on his bed (near the breaking of the day) he fell into a ſlumber. B

6 And being fallen aſleep, there were then revealed unto him in his ſleep wonderfull things, which ſhould befall him, and the Saints of God; for at that time underſtood he it not ſo well as he did when the ſame befell him.

7 In this ſleep he ſaw in a Viſion, That many Saints of God were with

him on the Earth, and that the same Saints of God and he, joyntly rejoyced much with one another in the Godlines of our Lord Jesus Christ, And that he loved all men highly to the same Godlines, and called and invited them all thereto that they with him should rejoyce in the same, and that he also (out of great Love) shewed to manifold men great friendship and many kindnesses, & for that he might likewise rejoyce (in the same Godlines) with men like as with the Saints of God. And that he held forth unto them (with all pleasantnesse and discreetnesse and lovely speech) the transcendant worthy noblenes of man and the most peaceable life of Godlinesse, to which (e) God hath created, man and chosen him thereto through Jesus Christ.

e Gen. 1.c.2.a. Sap. 1.b. 2.c. Ecclus 17.a.

8 And he saw also in this Vision, that many men (which did not accept or take to heart the friendship and love which he shewed unto them (thereby to bring them to a peaceable life of Godlinesse, and did not repent) were withered and changed into dry and exsiccated trees (f) and that many of these Trees, were wholly eaten hollow (by knawing wormes) and inwardly were mouldred (g) away to dust and consumed away to nothing, and that

f Jude.

g Psal. 1.a. 37.a,b,c. Isaiah 29.a.

ehat there was not left the leaſt (h) monu- h Pſal.9.b.
ment or being of greenneſſe or blooming.

9 He ſaw alſo in the ſame Viſion, that C.
many good thinking men did oppoſe him, and that the ſame and ſuch as were offended at him, and at all that love, and goodneſs which he ſhewed unto men, and for which they mightily envyed and reproached him, and hardned their hearts againſt his ſayings, and the Grace and Mercy, which he offered unto them, were changed into ſeveral terrible, hurtful, and tearing wolves or devouring beaſts, and they were inclined to bite and to (i) i Sap.2.c.
teare, and wholly to devoure him, and the Saints of God, and that they joyntly together, (with great bitterneſſe and and hardneſſe of heart) exceedingly bellowed and foamed againſt him and the Saints of God, and (with clamour and extream horrible noiſe) came on againſt him, and railed and raged very terribly againſt him and the Saints of God, for to deſtroy and conſume them.

10 In which horrible and terrible out cryings and fury of theſe horrible beaſts, awaked H.N. out of his ſleep (through great feare that they ſhould teare and deſtroy him and all the Saints of God that were on earth with him) and at his a-

waking he cryed out aloud, Oh how
* or reign. long shall these yet judge * over my soul?

11 When he thus cryed out and awakened from his sleep he found himselfe much disquieted and perplexed at his Vision.

D. 12 His Father and Mother (being affrighted at the noise of his out-crying) ran hastily to him, to his bed, and said, God blesse thee my Sonne, what ayleth
* His thee? what is * come on thee? my dear, what is hapned to thee? that thou thus cryedst out, Oh how long shall these yet
* reigne judge * over my soul?

13 But H. N. out of a heavy mind did sigh, and said, I ayle nothing, but I am somewhat sorrowfull, and a little weaknesse is upon me. And he remained in all silence and stilnesse, and related nothing of all what had hapned unto him, however (by the commotion in his Vision) he found himselfe not well in his body, and was made very weake and feeble in all his joynts from that commotion.

14 When he was recovered in his joynts, and got his health againe, yet would he say nothing of any thing that befell him in his Vision, and spake not at all of that heavenly Revelation, (which awakened him on his bed) nor of the Vision

sion that appeared to him in his sleep, but kept all this in his heart.

CHAP. V.

IN the nine and thirtieth year of the age of H. N. (in the dayes of Charles the fifth, being made Roman Emperour by vertue or power of the Electoral Princes of the Roman Empire, and the German Nation) there was revealed to H. N. from the high heavens a mighty revelation of the living Godhead: and by the same was shewed and manifested unto him, the upright Truth and Righteousnesse of God, together with the faithfull love of his dear Sonne Jesus Christ. A

2 Which heavenly manifestation of the living Godhead together with all that was shewed unto him, descended to H. N. and wholly comprehended him to it selfe.

3 And the same God of heaven, excited and revealed in H. N. his holy and gracious word, even as he of old had promised to (a) raise up the same through his holy Prophets, and with the same word, and out of the same word the Lord (b) poured upon H. N. his holy Spirit of the of the Love of Jesus Christ. a Jer. 33. c. b Joel 2. c. Acts 2. a.

4 With

4 With this heavenly glory and outflowing of the same holy Spirit of the true Love of Jesus Christ upon H. N. the Lord chose him to be a Minister of his holy and gracious word which He (the Lord) had excited and revealed in him.

5 And the Lord prepared or ordained to H. N. for his assistance in the same ministration, Daniel, Elidad, & Tobias which continued allwayes with him, and assisted him in all his ministration of the the gracious word of the Lord.

B 6 And at that time also (through the power of God and impulse of the holy Spirit of the Love of Jesus Christ) H. N. was driven in his whole spirit & mind for to administer (out of the holy and gracious word, and holy spirit of the Love of Jesus Christ) the most holy Office of the Love, according to the command of God, and to attest and set down in writing the godly truth of God and of Christ, and the (c) upright way of the through-going or Passe-over which reacheth to the upright righteousnesse, and to the eternall life, and to publish and expresse writingly in letters, before all eyes of understanding.

c 4 Esd. 7. a. Mat. 7. 16. c. 1 Pet. 1. c. 4. a.

7 H. N. being thus chosen of the God of life to the ministration of his gracious word,

word, and was impulsed by the holy spirit of the Love of Jesus Christ, to set * forth the manefestatton of the Truth of God and of the Godlinesse of Jesus Christ, and let the Sonnes of men to know their errours, (that they repenting of their sins) (d) may turn from their errour, and sincerely endeavour to keep the truth of God, and the godliness of Jesus Christ. So he gave himself obediently at that time to that service and work of the Lord, and carefully endeavoured to set down all, that the Lord revealed and commanded him, and that should be most profitable and necessary for the Sonnes of men, to their Salvation and Peace, and to the entrance of the upright life.

* To write or describe.

d Acts 2.c. 3.c.17.d.

8 But in his beginning of the same service and writings the word of the Lord came to him and said H. N. stay thy hand from writing in this place, and get thee up and travel out of this land, wherein now thou livest, that thy soul may be preserved alive, in my service and worke; and be not devoured by bloud-thirsty men, and in thy going out from this land, take thy journey Eastward, and dwell there, till I my selfe (by the hand of my Angel) bring thee from thence.

9 For whilest thou livest there, thou shalt

shalt apply thy selfe for the most part to be in the land Pietas, that thou mayest be diligent there, (rightly and according to the truth) to manifest my honour and Love, and to reveal the same to those who are worthy of love.

10 For there, in the manifesting of mine honour and Love, thou shalt testifie and figure forth in writing, the godly and heavenly things, which I do reveal and make known unto thee, and are profitable for the children of men, unto Godliness.

11 To thee shall also (from henceforth) many mysteries of my heavenly Kingdome (which hitherto have been kept and concealed from the (c) world and her wise and letter-learned) be revealed and made known, for to bring the same to light.

(c) Mat. 13.b. Ephes.3.a. Col.1.c.

12 At the time (according to the word and command of the Lord) H. N. instantly took his journey Eastward, and became an Inhabitant in the land of the East, and was for the most time in Pietas, even as the Lord had commanded him.

13 And the Lord (the God of heaven) revealed to him in Pietas many godly mysteries, and in these revealed mysteries

ries H. N. exercised himselfe, in Gods holy understanding, to the serviceable benefit or utility of the children of men, and to all their good knowledge of their Salvation and peace in Jesus Christ.

14 There were revealed unto him also many wonderfull Acts or Workes of God, many of which are testified and brought to light in the writings of H. N. to the knowledge of the upright Godlinesse in Jesus Christ.

15 But in all this, which the Lord hath revealed to H. N. he was rejoyced exceedingly, insomuch that he forgot all the sore wayes, which he in great sadnesse had passed through. D

16 And the Lord afflicted him heavily through his enemies, for the Lord suffered him to fall into the hands of the wicked (his enemies) whose ungodly being is the false destruction, which hath brought on the Earth death, or (f) mortality, namely, the Kingdome of the Devil and of hell, which God hath not willed that it should be in the Earth, but be condemned in the (g) bottomlesse pit and the everlasting darknesse, from whence it also came; And that the (h) Glory of Jesus Christ should be revealed on the earth, and raigne over it eternally.

f Sap. 1. b.

g Apoc. 17. b. 19. c. 20. c.

h Numb. 14. c. Isaia 3 40. a.

17 Yea the same wicked Being must be abolished in the condemnation, at the appearing of Jesus Christ in his glory; for that same is the (i) envious man against God and his righteousnesse, and against all that is Godly, and * God-service (k) and wherewith the man practiseth his whoredome and adultery, to the disobeying and resisting his God, so that thereby the man every where (l) turneth or inclineth to himselfe, and to things which are vaine and unprofitable, whereby also the same ungodly being in the false light (of the mans disobedient knowledge) is become predominant.

Mat. 13. c.
2 Thes. 2. c.
* religious.
k Apoc. 18. b. c.
l Sap. 14. b.
Rom. 1. c.

18 Behold into this Abysse or Depth, the Lord let fall his chosen servant H. N, and suffered him to fall and feel the condemnation of all ungodly ones in the hellish fire, the most horrible perdition, and the most ugly abomination of desolation.

19 But, when now H. N. found himself thus captived in misery; wherein hee was sorely vexed by his enemies, so there came on him a great and mighty sadnesse, and he could find no comfort at all, insomuch that by reason of his great heavinesse of mind, he wringed his hands and exceedingly bewailed

wailed his ſinnes, and cryed aloud to God, and beſought him for his Grace, and continued therein day and night; And in this his miſery he compoſed theſe Pſalmes of mourning and lamentation, and did not hide his ſinnes, and thus calling on, and praying to the Lord he ſpake forth his mourning Pſalmes with weeping and lamentation.

Here follow the Pſalmes of *H. N.* and the declaration of his weeping and praying in his chaſtiſement.

The Rod and punishment giveth wiſdome. Pro. 29. For whom the Lord loveth, he chaſtiſeth and delighteth in him, as a Father doth in his ſonne. Pro. 3. Therefore ſhall the eare which harkeneth to the correction of the Lord, dwell among the wiſe: but he that letteth go the chaſtiſing Inſtruction, or turneth away from it, he rejecteth his own ſoul. Pro. 2.

CAAP. VI.

Pſalme I.

1 O My Lord my God, (a) my heart quaketh before thee, for though thy puniſh- A

a Pſal. 6. 2.

nishment upon my sinnes, my bones do
b Esay 13.a. shake, and great (b) sadnesse, pain and smart fall on me.

2 Thus I fear, O Lord, thy punishment, for with the same thou makest known unto me my sinnes, and thou lettest me see the evil things which have ensnared me.

3 O God, wilt thou not deliver me from these evil things, so must I continue in misery, and must feare thy hand continually.

c Psal.146.a. Hosea 6.a. 4 But thou O Lord art he, which (c) woundest, and healest againe, help me as thou usest to doe.

d Psal.130.a. 5 Let my sighings (d) out of the bottome of my heart come before thee, and turne not thy mercy from me.

e Psal.119.a. 6 For, O Lord, I do not (e) forget thee, but wait dayly for thy goodnesse.

B

f Psal.25.b. 119.a. 7 Look (f) on my misery, and leave me not in death, nor let me be lost for ever.

g Psal.51.a. 8 (g) Take away (O Lord) the sinne from me, and let thy Spirit of life refresh me, otherwayes (O Lord) O Lord of Lords, I have no life in me.

9 Therefore (O Lord, of life) when thou art my life, then I live, and my bones must rejoyce.

10 When

10 When I find mercy in thine eyes, then is comforted the inward mind of my soul.

11 But, O Lord, when thou art (h) a death to me and art angry with me, then am I like unto the dead, and go (i) down to hell as the wicked that are damned.

h Hosea 13.c. 1 Cor.15.c.

i Psal.88.a.

12 Out of which (k) depth now my soul sigheth and calleth, O Lord, unto thee, for in the same I remember (with anguish of mind) my sinnes past, and must bewaile with tears my evil actions.

C

k Psal.130.a.

13 For thou, O Lord, art the strength and (l) Saviour of men from the sinne, he that taketh hold on thee, (m) falleth not into transgressions.

l Psal.18.a.

m Psal.125.a.

14 But the man which relyeth on his owne strength, he falls soonest, and then must he confess, that thou alone, O Lord, art the life of his Salvation.

15 When thou takest pity on him, and raisest him again, then he obtaineth mercy, and must praise thy goodnesse continually.

16 For what is man? (O Lord) without thy grace; is he any thing? ah no, he is nothing of himselfe (n)

n John 15.a. 2 Cor.4.a.

17 Therefore let thy mercy (o) shine about me, and doe not think on my transgressions.

o Psal.79.a. Isaiah 64.c.

18 There-

18 Therefore my ioy O God is in thee, and with thankfullnesse must I praise the grace of thy Love.

p Psal. 46.a. Esay 66.a. 19 For thou comfortest the low(p)minded and those which be forsaken, thou blottest out their sinnes, and takest (q) away the evil heart of their misdeedes.

q Ezech 36.c.

D 20 When thou O Lord, givest the blessing, then is thy consolation present, and then with a joyous song of praise is thy holy name praised.

21 But in case thou dost hide thy selfe, then is the sinne active, and when thou doest rise up to punish, (O Lord) who

r Psal. 76.a. 130 Mal 3.a. Nahum 1.a. can then (r) stand before thee.

22 Is not a man like unto (s) the blossome of the field which thy heat causeth to wither, and like unto (t) dust and ashes which the wind doth scatter here and there.

s Job 14.a. Psal. 90. 103. b. Esay 40.a. 1 Pet. 1.c.

t Psal. 1.b. Esay 29.a. Ecclus 17.d.

23 Therefore have thou mercy on me (O my God) and Father, and let thy good spirit support me (u) otherwayes I shall vanish into nothing.

u Psal. 51.b.

CHAP. VII.

Psalme II.

A. 1 O Lord let thine (a) anger be turned about, and punish me not continually

a Psal. 89.a.

nually in thy displeasure. (b)

2 O Lord (c) punish me not according to my sinnes, but chastise me unto amendment, and (d) teach me also thy Lawes, and hide not thy mercy from me.

3 Reject me not O Lord, nor wholly (e) forsake me; but bring to my knowledge my transgressions.

4 And chastise me even so O my God, with a (f) fatherly correction, so shall I turne unto thee.

5 But if thou totally rejectest me, to whom (g) shall I then goe, O God and King of all righteousnes? for thou alone art my (h) comfort.

6 For vain is the comfort of (i) man, and all the Treasures of the world, are (O God) no joy to me.

7 The sinne is an abhomination unto me, the worlds joy with the pleasures thereof, are all dead unto me.

8 If thou Lord (k) hidest the lovely being of thy countenance from me, O Lord what is then my life.

9 Therefore, O God, remember not (l) alwayes my sins but guide my (m) feet in the way of life.

10 Then shall I praise thy mercy (O Lord) among the (n) living, and spread thy praise among the upright.

11 For

b Psal.6.3°.a. Jeremy 10.c.
c Psal.18.c.
d Psal.119.d.
e Psal.51.br
f Prov.3.a. Heb.12.
B
g Psal.139.b.
h Psal.61.a.91. 142 b.
i Psal.68 61.b. 108.b.
k Psal.69.b.
l Psal.79.a. Esay 64.c.
m Psal.119.c.
n Psal.114.d.

o Psal.32.a.
P Psal.38.a.

11 For I acknowledge my (o) transgressions, and my sinnes are a (p) heavy burthen unto me.

C.
q Psal.38.a. Sap.5.a.

12 O how (q) heavily was I wearied in the wayes of my errors what cumbersome wayes did I go through.

r Psal.18.f.116.a

13 Now sinne with its death hath (r) throughly pierced me, the Devil with his bands ruled over me, and Hell with its power, hath shut me into the stocks, to devoure me.

14 But thou O Lord. that canst deliver from death, deliver (s) me from all mine enemies.

s Psal.59.a. 14.b.

15 Helpe me out of my misery, and forsake me not in my sorrow.

CHAP. VIII.

Psalme III.

A
a Deut.32.d. 1 King. 2.a. Wisd.1.16.b. Toby 13.a.
b 1 Kings 2.a. Toby 13.a.

1 O Lord Almighty God, art thou not he that (a) killest and makest alive againe.

2 Art thou not a God who condemnest and b) bringest into hell, and from thence bringest again and savest.

3 How Long, O Lord, shall I go on into perdition? how long yet shall sinne raigne over me.

4 How

4 How long shall the (c) bonds of death hold bound? How long shall the power of the Devil and of Hell captive me? c Psal. 18. a. 116. a.

5 If thou deliver me (O Lord) then am I freed, but if thou forsakest me, then am I desolate, and must remain comfortless eternally.

6 Therefore, O Lord, be thou my aid, and from the bottomless (d) mercy of thy love succour me; and according to the multiplicity of thy grace, blot out mine iniquity. d Psal. 51. a.

7 For I am filled up with sins, and lie in the deep under them, and feel no power of comming out (e) by my self. e Deut. 32. c.

8 Seeing I am impotent, therefore have my enemies bound me, and brought guiltiness upon me to condemn me?

9 And those which were sometimes my (f) friends, now set their mouthes horribly against me, and make a terrible face at me, and shew all their hatred towards me. f Psal. 88. a. Job 19. b.

10 I look't every where up and down for a faithful (g) friend, but there is not one of all my friends (as a faithful friend) adhered to me, but they have all made up themselves in enmity against me, and whetted their (h) teeth at me, and sharpned their swords to destroy me. g Psal. 69. c. Esay 63. a. h Psal. 57. a. 64. a. Eccl. 12. b.

11 O God, seeing thou punishest mee

now and art against me, therefore are all become enemies to me, that are round about me, and all fall on me, there stayeth not one with me, to my defence.

Psal. 35.40.b. 12 But they all cry, (i) there bee lieth, there he lieth, he is slain and shall never rise again.

C 13 O Lord, reward them according as
k Job 14.b. Psal. 18 a. 62.b. Jeremy 17.b. Tren. 3.g. Rom. 2.a. Apoc. 2.c. they have (k) deserved, recompence on me, let thy fierce wrath fall upon them, and root out all my enemies totally.

14 Destroy and bring them all to shame, which imagine evil against my soul, and which lie in wait for my life.

l Psal. 9.b. 15 Yea, let them be condemned to (l) hell eternally, which profess themselves friendly to me, and there under mix their poisonous falshoods therewith to destroy me.

m Psal. 37.c.d. 16 O Lord, (my God root out all the (m) wicked ones, for they have spoiled the earth and made it waste, that thy Saints may take in the land, and inherit the same in truth and righteousness for ever.

n Psal. 46.a. 61.a. 71.a. 17 O my Father and my God, thou, (n) who art my strength and Saviour, support me, for I lie slain among the midst of the wicked.

18 They have bound me with their cords or snares, and deal very unmercifully with me.

19 Look

19 Look on my (o)sorrows, & how miserable my enemies have made me: I loved them all, and have declared my love unto them. D

o Psal. 9. b.

20 But they have in hate rewarded me with wickedness, they have wounded me deadly, and they have pierced through all my inward parts with poison.

21 They fed me with (p) wormwood or bitterness, when I was in the snares of death, and have poured me forth poison, and bitter drink for wine, when I thirsted after a little refreshment, and sought comfort in my soul.

p Psal. 69. c.

22 O Lord, heal thou my soul lest I perish, and let thy Word of life shine about me, then shall my soul recover her health.

23 O Father, (q) forsake me not for ever in thy displeasure, but let thy mercy be a comfort to my soul.

q Psal. 27. b. 71. a.

24 When I called thus long and the Lord did not hearken unto mee, then I thought in my heart, I am as nothing, and as one that goeth forsaken: [or as a lost one.] E

25 O Lord, shall thy punishment upon me not cease? can there no grace be found for me in thine eyes? O thou most high God, thou that art full of all mercy.

26 Therefore (O God) chastise me yet to amendment, & let me know what thy pleasure is, and (r) guide me in thy way which thou would'st have me to walk.

r Psal. 25. b. 27. 2. 86. b.

27 Strengthen, O Lord, my bones, and (ſ) create in me an upright heart & mind.

ſ Psal. 51. b.

28 Then shall I be able to walk uprightly in thy ways, else my undertakings are without strength, as nothing.

CHAP. IX.

Psalme IV.

A

1 O My Lord, how are my sinnes overweighty, and (a) how heavy stand before me, my transgressions.

a Psal. 38. a.

2 For the anguish of them over-burthen me exceedingly, O Lord, if thou doest not ease me, I must consume to nothing.

3 O Lord, doest thou delight in the death of sinners? doest thou not rather desire that we should (b) turn and live.

b Ezek. 18.

4 Thou hast no pleasure in our destruction, therefore (c) arise, O God, and help me that I may praise thee, and may tell among all the Congregations of thy mercy, to the honour & praise of thy holy name.

c Psal. 22. 35. c.

B.

5 O Lord, be gracious unto me, and (d) let the great bounty of thy mercifulness come upon me.

d Psal. 51. a.

6 Forgive me, O Lord, mine iniquities, and

and guide me in thy righteousnes, let not (O Lord) thy wrath devour me.

7 But poure forth thy (e) anger upon the ungodly, and destroy them before mine eyes, which imagine nothing but mischief against me, and their delight is onely to destruction. e Psal. 79. b.

8 And let thy goodnes, O Lord, assist me, prepare my heart according to thy will, and have compassion upon my ignorance and weaknes.

9 My ignorance (f) and my conversation with the iniquity, remember not (O Lord) for ever, but deliver thy servant out of their hands. f Psal. 25. 79. a.

10 For thou (O Lord) hast made known unto me the wayes of my errours, but to come again into the right way, the knowledge nor the power is not in me.

11 Therefore O Lord, make them (g) all blind and feeble that are against me, and give me the sight of thy life, the power of thy righteousnes. C g 4 Kings 6. d.

12 Deliver me (h) out of the hands of the crafty, for they have no good in their minds. h Psal. 140. a.

13 If so be, O Lord, that I find mercy before thine eyes, then is my soul rejoyced.

14 Then will I (O Lord) with thy power rule over all mine enemies, and break them to pieces as earthen vessels.

15

15 But now (O Lord) heal me of my torment, and take away all ignorance
i Psal.119.a? from my thoughts, and (i) teach thy servant thy Statutes.

D 16 O God by reason of my sins, hast thou (with chastising) humbled me, reiect me not now wholly, but draw my soul again unto thee.

17 Thereby is made known thy great mercy, that thou shewest mercy again to
k Jer.5.a. those, who were (k) estranged from thee, and have sinned against thee.

18 For I (O Lord) have transgressed, and turned my back on thee, and feared not thy great power nor glory.

19 But seeing thou now chastisest me (O God) for my errours, my soul submitteth before thee, confessing that I am worthy of death and damnation.

20 Therefore, O God of life, (thou who
l Hosea 13. art an errour to the erring, and a death (l)
n 1 Cor.15.c. unto the dead, for to prepare a conquest of death for the living, and to lead the upright (out of all errour into thy wayes) take me now by thine hand, and lead me out from among the wicked, who all surround me like so many Bears and fierce
m Psal.7.17.b. (m) Wolves.

21 O Lord, make hast before they devour
n Psal.136. my soul, for thy Goodness (n) endureth for ever.

CHAP.

CAAP. X.

Pſalme V.

1 AH why is it thus woful with me? what aileth me? how hard do my ſinnes preſſe me? how am I thus overwhelmed with the wickednesſe? A

2 That which I would not, that muſt I endure: and that which I (a) deſire, flyeth far from me. a Rom.7.c.

3 The evil preſſeth and tormenteth me, the devils power tyrannizeth over me.

4 O Lord, deliver me from theſe ſnares, and let thy life be gracious to me, and refreſh my minde.

5 Grant, O Lord, that my ſoul be refreſhed in thee, and be thou my comfort in this deſertion. B.

6 For what am I that I ſhould be able to ſtand (b) when thou, O Lord, pourest forth thy wrath upon me? b Pſal.56.a. 130.a. Mal.3.a. Nahum 3.a.

7 Or wilt thou quite deſtroy me O God of life, and no more reveal ſalvation to me.

8 What is then my life? if I may commend them for happy, which never (c) lived: and that never knew thee nor thy Glory. c Job 10.b. Jer 20.b.

9 For

9 For who, O Lord, shall praise thee most, but he whom thou hast delivered out of great misery, and freest him from all vexation of his soul.

d Psal. 51. a. 10 Therefore, O Lord, be (d) merciful unto me: mercy (O Lord) mercy: & through the great abundance of thy mercies, deliver me from my torments.

CHAP. XI.

Psalme VI.

A 1 O Lord (thou which art the God of all the World) let thy mercy shine upon me, and deliver me out of the pit of death, and out of the hellish fire.

a Psal. 18. a. 88. a. b. 2 For sadness compasseth (a) me above measure, and the snares of death have environ'd me, my sins stand in my sight, a-

b Psal. 51. a. gainst (b) me, and the Devil (c) roareth to

c 1 Pet. 5. b. devour me.

d Psal. 88. a. 3 Hell taketh hold on me, and the (d) sorrows of my mind oppress me.

e Luke 2. b. 4 My heart is cut through with (e) the sword of anguish, and my thoughts bring forth all perplexities.

5 Therefore must my soul now lament

f Esay 59 b. (f) as one that is forsaken without comfort

6 O

6 O Lord, wilt thou not once look down, and wilt thou quite turn away thy loving countenance from me, what is then my ſoul which thou haſt begotten & (g) brought forth to life. g Gen. 1, 2. Wiſdom 2. c. Eccluſ 17. d.

7 Or, O Lord, doeſt thou try my Manhood, or ſearcheſt thou the ſtrength of my creature, which is but earth and aſhes, (h) and is able to do nothing as a thing which is nothing. B. h Pſal. 1 103. c. Eccluſ 17. d.

8 For it is now become as a ſpoiled inſtrument which is unprofitable to thy ſervice.

9 Therefore, I muſt confeſs, unto thee my weakneſs and impotency, be thou, O Lord, my power, my life, and my ability.

10 For if thou hideſt thy ſelf from me, then am I as (i) the dead in the grave. i Pſal. 88. a. b.

11 And I find my ſelf in great miſery, (k) like to thoſe that are in Hell. k Pſ. 18. 116. a. C

12 Therefore, O Lord, conſider my miſery, and refreſh the ſoul of my mind, then O Lord, will I praiſe thee, magnifie thy glory, and will ſing praiſes unto thy name for ever.

13 For who is he among the (l) dead which remembreth thee? in Hell there are no praiſes ſung unto thee. l Pſ. 6. a. 130 d. 88. b. 115. b. Eſay 38 b.

14 But when thou (O Lord) doeſt afflict, then the ſighs of the poor come before

thee, and when thou makeſt glad again, then they ſing with joy, a ſong of praiſe whereby thy name is magnified as holy.

CHAP. XII.

Pſalme VII.

A 1 O Lord, how am I thus perplexed? how long ſhall my ſoul endure ſadneſs? how long ſhall the wickedneſs as an over-lorder triumph over me.

2 That thou, O God, would'ſt guide me in thy wayes, and would'ſt lead me in thy
a Pſal. 99. c. (a) paths, and would'ſt deliver me from
b Pſal 7. 142. 2. my adverſaries, and from all (b) mine enemies which have made up themſelves againſt me: Then would I, O God, out of the whole minde of my ſoul, bring unto thee an offering of joy, and offer up a ſacrifice of thankſgiving.

3 O Lord, let not my adverſaries have their pleaſure over me, let not my enemies proſper againſt me.

4 O that the wicked might give up themſelves to flight, and not reign over me for
c Pſal. 35. c. ever: to the end that my (c) enemies boaſt not, that they have deſtroyed me.

5 O Lord, aſſiſt me, and riſe up againſt
d Pſal. 35. c. mine enemies (d) that they may all be put
70 8. 71. b. to ſhame that aſſault me.

6 O

6 O Lord, let thy goodnes imbrace me, clense me from my sins, and deliver me from the murtherous(e)persecutors of my soul: that my soul may dwell in thee thee(O my God)in peace and without care.

e Psal 7.69.a. 115.a.142.b.

7 Ah, how long shall I yet endure mine enemies? how long shall they torment my soul with disquietnes?

8 Well: I will be of good chear, in the confidence of my God, that my soul may get some refreshment. C

9 Oh my soul (thou oppressed one (f) be of good chear in thy perplexity, and expect the comfort of the Lord in long-suffering.

f Psal.2.b.42. 43.1.a.

10 For he will comfort thee in peace(g)if thou takest patience to thee as a precious treasure.

g Tren.3.c. James 5.a.

11 He will bring unto thee meek-mindednes for an ornament, and the burthen of the wicked shall be lightened in thee, and(h) thy mind shall be refreshed in God.

h Isa.61.d. Luke 1.8.

CHAP. XIII.

Psalme VIII.

1 Why art thou so troublesome to me (a) O thou unbelief and distrust: for my hope is in the living God, that he will yet heal my soul. A

a Psal.43.a.

2 O Lord, (b) heal me, and take away from me the evil nature, namely, all the opposition of thy goodnes.

b Psal.6.a.

3 Ah, I am doubtless very deeply wounded, there is (c) no soundness in my soul.

c Psal. 38. a. Esay 1. a.

4 O God, I am very miserable by reason of my torments, is there any so (d) distempered as I am.

d Isay 53 a.

5 I am not now like unto any (e) man but to those which have changed their humane form and shape.

e Psal. 22 49. c.

B

6 Wherefore was I born (f) upon the earth, for I perish in great misery, and am good for no use.

f Job 3. b. 10 b. Jer. 20. b.

7 O that my Father had let fall the seed of which I was begotten (like Onan the sonne (g) of Juda) that I had never been.

g Genes. 38.

8 Or that I for or to my Fathers sinne (like the first born son of David (h) by Bathsheba) had died.

h 2 Kings 12.

9 Ah, that the earth would open it self, & receive me, that the (i) hils would fall on me, and cover and smother me in the earth, that I might no longer see this horrible abomination.

i Isaiah 2. b. Hosea 10. a. Luke 23. c. Apoc. 6 b. 9 a.

10 For I am bereaved of all comfort, riches, honour, and wisdom.

11 All unsoundness, torment, (k) sinne, death, Devil, and Hell is fain upon me.

k Psal. 18. a. 88. a. 116. a.

C

12 Ah my (l) heart is thus afflicted, and my mind is so much disquieted.

l Ps 31. b. 55. a. 71. b.

13 My bones (m) quake, my feet tremble,

m Psal. 6. a.

ble, and my jaws-bone is shaken.

14 My teeth chatter, my hands are wrung about [or turned round] my eyes weep, and my thoughts affright me.

15 All evil spirits domineer over me, and and my enemies drive me upon doubtings.

16 Anguish and (n) perplexity more heavily oppress me, then if the whole world lay on me. n Isaiah 13.a. Wisdom 5.a.

17 Doubt of deliverance, and all despair (o) assault me, the unbelief hungeth desperation before me, as if I were forsaken eternally. o Luke 21.c.

18 There is no where any refreshment (p) for my soul that I might revive myself a little. p Luke 16.c.

19 Ah how hard doth the punishment of my God lay hold on me, his stripes fall on me (as (q) burning coals and flames of fire. D q Psal. 83.b.

20 I am afraid that the heat of his fire (r) will consume me to nothing. r Deut. 4.c. Heb. 12.c.

21 Or that he will hold his fierce countenance continually over me, and hide his lovely face for ever from me.

22 Ah, I must bewail my sins continually, for these hard stripes torment me.

CHAP.

3 Ah, I am doubtles very deeply wounded, there is (c) no soundnes in my soul.

c Psal. 38. a. Esay 1. a.

4 O God, I am very miserable by reason of my torments, is there any so (d) distempered as I am.

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8 Or that I for or to my Fathers sinne (like the first born son of David (h) by Bashsheba) had died.

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C

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l Ps 31. b. 55. a. 71. b.

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m Psal. 6. a.

ble, and my jaw-bone is shaken.

14 My teeth chatter, my hands are wrung about [or turned round] my eyes weep, and my thoughts affright me.

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D

20 I am afraid that the heat of his fire (r) will consume me to nothing. r Deut. 4.c.

21 Or that he will hold his fierce countenance continually over me, and hide his lovely face for ever from me. Heb. 12.c.

22 Ah, I must bewail my sins continually, for these hard stripes torment me.

CHAP.

CHAP. XIV.

Pſalme IX.

A

1 WHile I was thus wounded, ſtricken
a Job 19.b. Pſal.38.b. 5.b.88.a.b. & chaſtiſed my friends alſo (a) made up themſelves againſt me, and became my enemies.

2 And they alſo cried out againſt me
b Job 20.27.b. with great accuſation: and ſaid, (b) O yea, that is his reward: the accurſed.

c Pſal.41.a. 3 Kill him, (c) away, away with this wicked one, condemn him for ever into hell.

4 His ſins are manifeſted to be beyond mercy, for his evil deed is as of the moſt ungodly wicked one.

5 Yea, God thus rejecteth all thoſe which fall off from him, and never more come to his favour again.

6 Therefore let all ſhame, reproach, and the eternal death befal him, & let not God help or ſuccour him for ever.

B.

7 O Lord, let that perdition which they
c Pſal.59.71.b. have wiſhed to me, and alſo themſelves have framed againſt me, let it fall on (d) themſelves, and when they are ſmitten down let them never riſe again.

8 They have intended miſchief againſt
e Pſal.55.64.a. f Pſal.28.6.b. me (e) O Lord, repay them that they have (f) deſerved on my behalf.

9 For why ſhould the wicked rule over thy

thy Sanctuary, and drive out thy beloved ones?

10 Yea, let themselves be cursed (g) which intend me evil, and let them with thee (O God) find no mercy. g Gen. 27. c.

11 Let them be totally rooted out with root and branch, for they fall on me very heavily, and bring an evil report on me among the people.

12 Yea, they are such which appeared as friends, h) did eat bread with me daily, and are become secret Traytors to me. h Psal. 41. b.

13 For those which sometimes prayed me, and were friendly when I was in prosperity, now reproach & hate me most of all. C

14 Yea, my wife i) which lyeth in my arms, (who is one flesh and bone with me) where all my heart, delight, comfort and mind was fixed, bringeth also all wicked out-cryes against me, with all accusations for to condemn me. i Micha 7. a.

15 Now when I consider all this, and that all things are averse, and fall contrary to me, which formerly I loved, so it afflicteth me much more then the rebuking of my God.

16 But seeing all my love is thus requited with malice, therefore all my oppression, misery and anxiety is a heavy burthen above measure.

17 Now

17 Now when I (out of my heavy burthen) call on God then mine enemies (which
k Job 19.b. Psal 38.53.b. 83 2 b. 1 Job 8.
sometimes were my friends) (k) rise up against me.

18 They reproved and (l) contested with me, why I was so bold and presumptuous, as to call to God for mercy.

19 They all cryed against me with one
m Psal.3.41.a. 42.b.
voice: Thou hast neither help nor (m) comfort with the Almighty, for he hath poured forth his wrath on thee everlastingly.

D 20 There stood my soul before the Tribunal, and I was very much perplexed in my heart, and strongly bound with the cords of sinne, and was heavily accused of the enemies of life.

21 I look't up to the highest, and down again to the lowest and round about me. far and near: whether any one did take to
n Psal.69.c. Isaiah 63.a.
heart my cause for to defend me, (n) but I found none.

22 But my enemies (which sought my
• Psal.22.
life, and were against me (o) stood in great multitudes (even as grass in the field) round about me to condemn me.

23 And my wayes, which sometimes they commended for good, they presented before me as evil to a great accusation, and
p Matth.24.b. Mark 13.b. Luke 21.b.
I beheld them all as an (p) abomination of desolation.

24 This

24 This same grieved me exceedingly: and I suffered great great sadness with heavy oppression in my heart.

25 Where-ever I did go or stand (q there was I) surrounded with my enemies: and they speak nothing but evil against me. q Psal.22.86. 68.b.109.b.c.

26 And I was full of woe in my soule sadness, and out of great anguish I called on the Lord for help, or else I had perished.

CHAP. XV.

Psalme X.

1 O God, (a) hearken to my crying and sighing: let my lamentation come into thine eares, and let me not (b) remain ashamed. A a Psal.39.b. b Psal.7.25.a. 71.a.

2 I am now faln in the sin, (c) and am estranged from thy light: and go up and down as one that is condemned and lost. c Psal.38.b.

3 I am as the weakest among the children of men: (d) for there is no strength of any vertue in me. d Psal.31.b.

4 Those that look on me according to the judgement of mine enemies, abhor me, (e) for my enemies cry all shame and disgrace upon me. e Psal.22.a.

5 But thou, O Lord, (in whom I hope) B.

f Psal.13.a. let me not perish in the darkness: but (f) inlighten me with thy light, and take away my shame and reproach.

6 For my sins and transgressions are a loathing to me: and to do any thing which thou hast prohibited, or is against thy will, is no pleasure to my soul.

g Psal.119.c. 7 But I remember thee in my anguish: and take a (g) delight in thy righteousness.

ג

8 Therefore, O Lord, take not the rod of thy correction from me until that I love thy law, and forget not that which thou hast commanded.

C

h Psal.39.b. 9 O God, my mouth is made dumbe (h) to speak of thy truth through shamefastness of my sin.

10 For they stand as an abomination in my sight: and have made me dismaid in my mind.

11 The ungodly reigned over me, and would draw me from thy law: that I (O God) should no more think on thee and thy law.

i Psal.55.c. 12 They have presented lies before me, as a snare, and had honey in their lips, (i) wherewith they killed me friendly.

k Psal.140.a. Rom.3.b. 13 But (k) poison was under their tongue, and they mingled that same in my soul: and they, O God, stirred up thy wrath against me.

14 For

14 For those which were friendly in their falshood, and made a shew as if they loved me, have brought me to shame.

15 But they themselves must fall into the pit, (l) and perish in the destruction which they have prepared for my soul.

l Psal.7.9.b. 35.a.141.b. Prov.26.b.c. Ecclus 28.a. Eccles.10.a.

CHAP. XVI.
Psalme XI.

1 O God, (a) make haste to come unto me, that my enemies (which wait to destroy my soul) may be destroyed: that I may highly (b) praise thy Name in the land (c) of the living. A

a Psal.40.b. 70,71.a.

b Psal..140.a.

c Psal.17.d.

2 Root out the ungodly, make thy salvation break forth: and let thy Name be glorious over all thine enemies.

3 O Lord, thou Eternal and Almighty God, forsake me not (d) for my ignorance: remember not O God) for ever mine errours in the time of my youth.

d Psal.25.a.

me 4 But teach (e) in thy truth, that I may praise thy goodnes, and may highly esteem of thy correction: and not forget thy righteousnes. B

e Psal.88.a.b.

5 I rejoyce me in my soul: when as thy hand of correction hũbleth me under thee.

6 And that I endure my punishment for the folly and ignorance of my youth.

7 That I might have my walking a-
mong the (f) Elders in Israel, and have my
habitation among the Citizens of Jerusa-
lem.

f Psal.113.a. Zach.8.a.

C

8 Therefore, O God, circumcise (g) the
fore-skin of my heart: to me, and take a-
way from me the fore-skin of my evil
thoughts.

g Jer.4.a.

9 That I may come up to worship with
thy people (h) into thy holy Temple or
Tabernacle, and with (i) offerings and
gifts (which may be acceptable and well
pleasing unto thee) for an eternal joy upon
mount Sion.

h Psal 43.a. Isa.12.56.a.

i Micah4.a.

10 O Lord, help: yea, (O God Jesu)
help and draw my spirit to thee, in thy holy
heaven, in thy appearing to me in glory.

CHAP. XVII.

Psalme XII.

A

1 HOw long shall I, O God, want thy
goodness? or when shall I be delivered
from the sin?

2 Have I hoped in thee in vain? or hi-
dest (a) thou thy goodness for a while from
me?

a Isaiah 57.b.

b Psal.5.8.b. 139.b.

3 Let me intreat thee, O God, (b) streng-
then me, and lead me aright. O God, lead
me

me aright otherwayes, must I perish by reason of my sin.

4 O Lord, hear thy servant, who is full of sorrow and misery.

5 Ah: how long shall I be deaf, before I shall hear? how long shall I yet be blind before I shall see? how long shall I be dying, before that I live?

6 Is there then (c) no remnant unto righteousness left for me? O God, must I then perish in my sins? B

c 3 Kings 19.b. Isaiah 1.a. Rom. 11.a.

7 O God, (thou who art the God of all the world) turn thee in mercy to me, that the enemy destroy me not: and let not thy (d) wrath abide upon me for ever.

d Psal. 69.b.

8 My sins make me fearful: and my transgressions make me timerous to speak of thy righteousness.

9 Therefore am I become dumb (e) as if I had no speech in my mouth.

e Psal. 39.a.

10 I am become ashamed of my self, because of the multitude of my sins. C

11 O God, support me under thy rod, (f) and chastising instruction, that I forget not thee, nor thy law.

f Prov. 3.a. 5.c. Heb. 12.b. 13.

12 Clense (g) me O God, from my sins: from the heathenship, and from all ungodly being.

g Psal. 51.a.

13 O how presumptuous are the despisers! & the gain-sayers of thy holy Name?

14 How

14 How long must I (O God) endure thy reproach and thy adversaries.

CHAP. XVIII.

Psalme XIII.

A

1 O How long shall I yet suffer thee thou dissembling nature, which hast as it were honey in thy mouth: but there under
a Psal.140.a. Pro.5.a. Rom.3.b. (a) shewest thou forth thy poison, according to the nature of the Serpent.

2 Thou allurest forth my soul as to a
b Prov.5.7.a. life of sweetnes: and embracest me (b) as with a faithful love.

3 Thou walkest before me in shew of a Lambe: thy wayes are laid forth, as if they led to a peace of good rest.

4 Thou risest up, as a light unto life:
c Isaiah 14.b. and among the impenitent, thou art as (c) a morning star, to the uprising of the day.

5 The sound of thy voice is delightful,
d Prov.2.b.5.a 7.a. (d) and thy speech seemeth very pleasant.

B

6 But thou art a false nature, which drawest the souls of men to thy own propriety or interest: and then thou shewest forth thy evil fruits, and rulest over them with thy good-thinking knowledge.

7 Thou

7 Thou fallest a roaring as a Lion (e) that would tear in pieces: and spewest out thy fiery flames as a Dragon. e 1 Per. 5. b.

8 Thou destroyest as a Wolfe, and shewest there through thy robbing as a Thief (f) and so indeavourest thee as a Murderer to destroy my soul. f John 10. a.

9 O God, Father, thou Almighty Lord, how long shall I be set with the wicked, and be judged or accused by them? How long shall I talk of their poison, and endure their false testimonies against me?

10 In all my ways where I go, they (g) lay their snares for me: and use all subtilty, to take (h) my soul, and to bring an accusation against it. C g Psal. 35. a. 140. a. h Psal. 38. b.

11 For in my presence many of them shew as if they were my friends, and account me for one of their kindred and brethren.

12 O God, make their dissimulation to be an abomination to me, and make me an enemy to them: poure out thy fierce (i) wrath on them, that they may flie farre from me. i Psal. 69. 79. a.

13 That my soul may seek for her comfort onely in thee: and may be delivered from her plagues.

CHAP.

CHAP. XIX.

Pſalme XIV.

A

a Rom.7.c.

1 O Lord, take away the (a) inclination of my own will: and purge my heart from the offence.

b Heb.12.b.

2 Let (O Lord) no bitter (b) root grow in me, leſt envy take poſſeſſion in my heart.

3 But, O Lord, my God change my being, and refreſh my minde.

c Iſaiah 58.a.

4 For the taking on of my own (c) will, plant in me the ſubmiſſion.

d 1Cor.1.13.a.

5 Inſtead of perverſneſs and bitterneſs, (d) plant thy nature of the love, and the vertuous being.

e Pſal.26.b.

6 That I alſo, O Lord, may walk uprightly before thee, and ſhew thy mercy to me, that I may tell it forth (e) continually, and forever.

7 For I am faln down in ſins, and there is no comfort in my heart, for there is no power in me of riſing.

8 Therefore, O Lord, let thy grace ſhine on me, and help thoſe that are weak. For I am ſmitten down even unto Hell.

f Job 7.a.10.b. Jer.15.20b.

9 And now is my ſoul afflicted: and I muſt (f) lament my untimely birth.

10 Be-

10 Because I am born upon the earth, such a disobedient one to thy truth.

11 Therefore, O Lord, consider that I am (g) brought forth in sin, yet will I love thy goodness: but without thee and thy power (h) I am not able to inherit any thing of thy goodness. g Psal. 51.a. h John 15.a. 2 Cor. 3.a.

12 All the intentions of my own counsel [or mind] are vain: and my own (i) thoughts meditate nothing but folly. i Isa. 55 59.a.

13 There is no strength (k) nor understanding in me to do good: how shall I then, O Lord, be able rightly to turn unto thee. k Rom. 7.c. f 2 Cor. 4.a.

14 Therefore, O Lord, consider me, and appear unto me in my misery. C

15 Turn me to thee through thy light: (l) then, O Lord) am I rightly turned unto thee? l Jer. 31.d.

16 And give unto me [such] a portion of faith: as I may through thee (O Lord) conquer the iniquity. D

17 For I have kept nothing by me) neither faith, nor spirit whereby I may live.

18 For all my portion (m) which I have received of thy goodness, have I spent, wasted and consumed upon strangers. m Luke 15.b.

19 And now seek I here and there, my feeding [or food:] but I finde no comfort

in my soul among strangers to my satis-
faction.

20 As I ponder of all this in my heart,
then sigheth my soul out of great distress.

D 21 Because I perish for hunger and
thirst in misery: and that there is such a-
bundance of goods in the house of the
Lord my Father.

22 When I consider this, that I, (of my
own accord) have wandred from thence,
then suffereth my soul far greater sorrow.

23 Forasmuch now (O my God and
Father) as I have consumed all thy good
gifts, therefore am I not worthy to be cal-
led after thy name.

24 But let me find from thee the favour
of a stranger, and that I may stand in thy
favour (as one of the meanest of the ser-
vants of thy servants) and that my sins
might be forgiven me.

E 25 For I (O Father) have dealt more
unjustly with thy goods, then the (n) un-
n Mat. 25. b. c. faithfull servant, which buried his talent
in the earth which he received from thee.

26 O God, I have yet done more un-
faithfully with thy goods, for I have not
done so well as to bury thy goods: but have
made them away: and therewith commit-
ted unrighteousness.

27 There-

27 Therefore I am ashamed of my self: and desire now (O God) nothing else from thee, but onely thy mercy, that thou would'st pardon (o) mine iniquities, and blot out my transgressions. o Psal.51.3. Mat.6.b.

28 And that I may (p) walk in thy house among the meanest of thy servants, and might feed upon a morsel of thy bread. p Luke 15.b.

29 But now (O Lord) I lie down before thee (q) as a foot-stool of thy feet: and submit to thee in the greatest humility of my heart: receive mee, O God, into thy mercy. F q Psal.110.a. Esay 66.2.

30 Plant in mine inwardness (r) thy law, and write it in the minde of my thoughts: and hide not thy will from me. r Psal.40.a. Jer.31.d. Heb 9.10.

31 But take away from me the perverse minde and thoughts, which are against thee.

32 And guide me, O Lord, in thy truth (s) in the way in which thou wilt have me to walk. s Psal.25.a.27. 86.114.b.

33 And give then (O my God and Father) such an (t) heart and mind, in which I may live and praise thee. t Psal.51.b.

CHAP. XX.

Pſalme XV.

A 1 When I now for a long time confeſſed my ſins (before the Lord and his Saints) ſought for mercy, praying for comfort to my ſoul, and had ſuffered the chaſtiſing inſtruction in following after
a Rom.6.a. Phil.2.a. Chriſt in (a) his death of the croſs: and thus did manifeſt that I was humbled, and willing to all obedience: Then the goodneſs of God the Father appeared to me againe: And I ſpake with great thankfulneſs in my heart and ſaid.

B 2 O well and happy is he which hungreth and (b) thirſteth after the righteouſneſs, and is no mans enemy therein: and
b Matth.5.a. c Prov.3.b. ſo (c) boweth himſelf under the rod of his God, and endureth his correction: And
d James 5.a. waiteth in (d) patience on the goodneſs of the Lord and his compaſſion.

e Pſal.30.a. Mich.7.b. 3 For, behold, the puniſhment (e) laſteth onely for a ſhort time, which cometh to an end: but the mercy of the Lord, and his
f Pſal.103.b. g Pſal.32.85.a. 103.a. Ezech.18.d. Joel 2.b. goodneſs (f) endureth for ever, and his love hath no end.

4 Hee forgiveth and blotteth out the ſins of the people which turn unto him with all

all their heart: for they meditate upon that which is holy and good, and learne also to practise that which is (h) right and reasonable. h Gen.18.b.

5 Yea, thus the Lord turneth away his fury and displeasure from his Elect, and turns his wrath on his enemies, which must perish through his indignation as (i) chaffe and dust. i Psal.1.a.

6 Therefore, O God, my soul (k) shall praise thee for ever, for thou seekest the life to the preservation: but the enemies of the life (l) must be brought to nothing. C k Psal.103.a. 104.a.d. l Psal.21.a,b.

7 O Lord, how is thy Goodnesse and Mercy out of thy love so great! (m) that thou settest them free, who were taken and bound by others. m Ezec.34.b.

8 And thou makest that good againe, which was spoiled and corrupted by another.

9 Againe thou (n) seekest and findest that which was lost by another even unto nothingnesse. n Matth.15.c. 28.b. Luke 19.b. John 10.a.

10 Thou bringest (o) to right againe, that which was mis-led by another. o Ezek.34.c.

11 Thou revivest that (p) which was put to death by another. p Deut.22.d. 1 Kings 2.a. Job 31.a.

12 Thereby is known (O Lord) thy Almightinesse, for this (O God) is thy Love, Power and Mercy.

CHAP.

CHAP. XXI.
Palme XVI.

A

1 GIve thanks to the Lord with Hymns:
a Psal.105.a. 106. for (a) Great and wonderfull is his mightinesse.

2 Where is there such a God as the God
b Deut.32.d. 1 Kings 2.a. Wisdom 2.a. of (b) Israel who maketh the dead alive, and delivereth his Elect, out of the (c) con-
c Psal.30.a.86. 116.4. demnation and judgement of hell.

3 And bringeth them away out of all the straights of their enemies, to his ho-
d Jer.30.51. ly inheritance of rest and peace: according as he hath (d) promised and sworne of old.

B

4 For he is Potent who (e) killeth
e 1 King.18.21 29.a.; Ecclus 47.a. Thousands and hath killed ten Thousand for to deliver his.

5 He riseth early against his enemies, which are oppressors of his, who out of anguish call upon him for the injustice sake.

f Psal.47.a. 6 Therefore is the Lord a (f) King of all Glory: an over ruler of all Powers.

7 For with the Arme of his strength he taketh in the land, and treads down his enemies, as if they were loame or clay.

C

8 With his breath or wind, he (g) scat-
g Psal.104.d. tereth them away, as if they were dust and chaff.

9 And

9 And he delivereth the (h) poor and miserable, which call upon him. h Psal.72.a.

10 Therefore is the Lord great & mighty a(i) King, and God in Eternity Allelu-ia, Allelu-ia. i Psal.47.39.a. 96.b.

CHAP. XXII.

Psalme XVII.

1 Therefore exalt our God and praise his holy Name. A

2 Because he hath taken the Kingdome, and the Scepter of his Kingdom is made manifest.

3 For the Lord is (a) become King, wherefore let his people rejoyce, a Psal 47.33.a. 96.97.a.

4 His Word hath shewed power: his righteousness is become manifest.

5 His Spirit hath appeared like a light, and confirmeth his salvation for ever.

6 The same God hath renewed us in him, and given us a new understanding.

7 A new (b) creature hath he brought forth, the image of God, the upright righteousness. B b Ephes.4.c. Col.5.b.

8 Therefore the people speak with new tongues: the new song is in our mouth.

9 Lord, (c) wonderful are thy works: for thou hast done marvellous acts among us. c Jude 13.b. Psal.72.b.77.b. 136.a.

10 The

10 The evil that was in us, is now no where to be found amongſt us; that which we knew not in the death, is now apparent to us in the everlaſting life.

11 The ſinne is now, with us condemned in the ſinne (d): The righteouſneſſe is declared unto us in righteouſneſs.

d Rom. 8. a.

12 The death is now among us ſwallowed up in the death (e): the everlaſting life is come unto us in the renewing of our lives.

e Hoſea 13. b. 1 Cor. 15. f.

C

13 The hell is judged or condemned in the (f) pit of hell: the heaven is ſhewed unto us in the heavenly being.

f Apoc. 17. 20. b.

14 The lye is come to ſhame; the Truth is riſen up unto us in the Truth.

15 The darkneſſes are gone into the bottomleſſe pit to the darkneſſes (g): the light hath illuminated us in the light.

g Pſal. 30. a.

16 The Idol is fallen in his Idolatry: the living God is become known unto us in the Diety, or Godhead.

17 Therefore we confeſſe the majeſtie of our God, and the ſanctification of his people eternally.

CHAP.

CHAP. XXIII.

Pſalme XVIII.

1 O Lord, thou almighty God, Great and (a) Wonderful are thy Works. A

2 Righteous (b) and true are thy ways thou Prince and King of Saints.

3 Who ſhould not fear and love thee, O Lord, of life, and praiſe thy Name.

4 For there is no holineſs but thou: for thou only (O Lord) (c) art holy.

5 All people ſhall worſhip thee, in (d) thy preſence where thou becommeſt manifeſt in thy holy Temple. B

6 For thy righteouſneſs (e) are known, and thy holineſs inherited by thy people.

7 But not a holineſs by mens hands: but an holineſs which is from Eternity, and ſhall continue for ever.

8 Therefore do'ſt thou (O Lord) remain a God for ever, a King which ſhall reign eternally. C

9 Thus are we now joyful in this portion, and ſing Heja, Heja.

10 Play to the Lord a new (f) ſong, and ſing Allelu-ja, Al elu-ja.

x Pſal. 139. b. Apoc 17. a.
b Pſal. 24. b. 119. c.
c 1 Kings 2.
d Pſal. 72. b. 87. a.
e Pſal. 98. a.
f Pſal 33. 96. a. 98. 104. a. d.

CHAP. XXIV.

Pſalme XIX.

A

1 REjoyce ye with joy, ye (a) daughters of Sion: and refreſh you, ye Citizens and inhabitants of the City Jeruſalem.

a Pſal.48.b.97 Eſay 62.b.66. Zeph.3.b. Zach.2.b. 8.a.12.b.c.

2 Shout now (b) with triumph, all ye Generations of Iſrael: And rejoyce you in all love the children of peace.

b Eſay 44.c. 49.b 65.d.

3 Behold, your King (c) appeareth unto you in meekneſſe: and he cometh (d) with majeſtie.

c Zach.9.a. Mat.21.a. John 12.b, d Mat.25.d.

4 For that he ſhould eſtabliſh you heire like in his Sanctuary for to poſſeſſe his Kingdome for ever.

B

5 But to his enemies, (the reſiſters of the Love) (e) hee appeareth in wrath and ſeverity.

c Jer.23.b. 25.d.30.c. Mat.4.a. Rom 2.a.

6 For to thruſt them from him, and to (f) ſhut them without his Kingdome eternally.

f Mat.25.d.

7 For he will put a period (g) to iniquity, and caſt all falſhood and offenciveneſſe out of his (h) Kingdome.

g Zeph.1.b.

h Apoc.21.22.

8 He will diſperſe the deceitfull thoughts: his life, diſpoſition and nature he will bring to light.

9 He will eſtabliſh his Kingdome in peace;

peace: and the (i) peace of his Kingdome shall have no end. Esay 9.a. [Dan.2.c.7.b.

10 Behold, this is the spiritual Kingdome of Christ the heavenly King for ever. Allelu-ja, Allelu-ja.

CHAP. XXV.

Psalme XX.

1 Wherefore (O yee souls) (a) shout now in your God for joy, and let your mind rejoyce in his Salvation. A a Psal.95.a.

2 From whom you were turned away, and are turned to him againe.

3 Behold, that is the stone (b) which saveth you, the eternal God of Israel, who hath made heaven and earth. b Psal.118.c. Esay 28.b. Mat.21.c. 1 Pet.2.a.

4 His anointing is at his right hand: out of his spirit of Salvation commeth faithfulnesse and Truth unto us.

5 That which he hath smitten and wounded, he hath (c) healed and made whole againe. B c Ezech.34.c.

6 He can (d) kill, and make alive again, he leadeth into hell and bringeth thence again. d Deut.32.d. 1 Kings 2.a. Wisd16.b.

7 He thrusteth away and condemneth, as it were in cursing: he calleth to him againe in blessing as his best beloved.

8 He bringeth down to dust, earth, and
e Pſal. 147. a. Luke 1. f. ashes: He exalteth (e) again above all Cedar trees.

9 He ſuffereth to fall into ſorrow, as if it were nothing, and as if he eſteem'd it not.

10 He maketh it glad again, and eſteemeth it more precious then Gold, Silver and and precious Stones.

C 11 Where is their ſuch a God, (f) as the
f Jer. 10. a. Mich. 7. b. God of Iſrael which moveth [or overſpreadeth] above all Heavens.

12 He hath founded the earth upon his
g Gen. 1. a. Prov. 3. c. Word (g) the Firmament is comprehended in him.

13 Sun and Moon ſtand obedient to his commandment: all hearts of the living hath he in his hand.

h Pſal. 114. b. 14 He (h) doth all what ever he pleaſeth:
i Mat. 22. b. he reſpecteth (i) no man, neither wiſe, nor ſimple.

15 When he ariſeth, all muſt ſtoop to him, and fear his mighty hand.

16 He chaſtiſeth or rebuketh for a cer-
k Pſal. 30. a. Mich 7. b. l Pſal 136. tain time: (k) but his goodneſs (l) endureth for ever.

m Pſal 148. b. 17 Praiſe him all ye Kings, and (m) all
D ye Counſellors in the Land: fear his Majeſty all ye people.

18 Yee that worketh Wonders among the Heathens, and taketh a delight in his Elect.

19 He

19 He hath a pleasure in the house of Israel, that he may plant the Generation of Jacob in righteousness.

20 He will not (n) for ever be angry with his people: their punishment shall not alwayes indure. n Esay 57.b. Jer.3.a.

21 He punisheth them for their sins: he saveth and justifieth them for his holy Name sake.

22 Hee will not forget his Covenant, that (o) he hath made with Abraham, Isaac, and Jacob. o Psal.105.a. Luke 1.f.g.

23 He will not forsake his mercy, which he hath promised by his Servants and Prophets.

24 Yet once again will hee move the Earth, (p) and gather his people together, (q) from all ends of the Earth, and be (r gracious unto them. E p Agge 2.a Heb.12.d. q Mat.24.d. r 2 Mich.2.b.

25 A new (s) covenant he will establish with them, he will give them a new name: (t) the everlasting free ones, the redeemed of the Lord. s Jer.31.d. t Esay 56.62.b

26 To whom the Law of the Lord, his Statutes and Rites, shall no more stand written in Tables of stone.

27 But God will write them in their hearts, in the innermost (u) of their minds, in the ground of faith after the manner of Father Abraham. u Psal.40.a. Esay 31.a. Jer.31.d.

28 Re=

28 Rejoyce yee then that have been rejected among all heathen.

x Psal.47.a. 29 (x) Clap then with your hands, and dance then with your feet.

30 Make then your songs of joy at Sion: sing then Allelu-ja, (y) in all the streets and lanes of Jerusalem.

y Zach.8.a. Tobit 13.a.

31 Then cast from you the mourning garment: for that is the end of your shame and contempt.

z Esay 61 b. a Psal.81.98.a. 149,150.a. 32 Then put on (z) the ornaments of joy; sing, play, and (a) praise the Lord in triumphing.

33 Play upon Harpes, upon Lutes, upon Cymballs, Flutes, Tabors, Vialls, and upon all manner of Instruments with strings.

34 For then will God be your King, your head and onely Shepherd.

G

b Jer.38.c. Zeph.3.b. 35 No (b) sinne shall any more destroy you: no Prophets shall any more seduce you.

c Jer.31.d. 36 Then shall you all (c) know the Lord your God, as also his Statutes and Ordinances.

37 Hope now thereon O Israel: the same shall come unto you all yee children of Jacob. Allelu-ja, Allelu-ja, Amen.

d Deut.4.a. Esay 42.44. 38 Give perpetual thanks to the great God of Israel, for besides him there is (d) no other God.

CHAP.

CHAP. XXVI.

THus hath the Lord who forsaketh not his (a) Elect, likewise, not forsaken, his chosen servant H. N. in his misery, lamentation and prayers. For like as he bringeth his own even into the death, and (b) maketh alive againe, carrieth into hell, and bringeth from thence againe, permits the (c) enemy to carry away into captivity, and againe delivereth them out of the hands and captivity of their enemies; and exalteth or honoureth them among his living ones: So likewise the Lord delivered H. N. out of his misery, and out of the bonds of his enemies; and brought him also with Gladnesse (with his children of the kingdome) againe to his most holy being, which is full of all pure beauty and heavenly riches: and revealed unto him the whole Tabernacle of his Sanctuary, and the requiring of the service thereof.

A

a Eccles 2.a.

b Cent. 12.d. Tobit 13.a. Wisd. 16.b.

c Baruch 5.a.

2 And H. N. praised and thanked the most highest, for the abundance of his mercy, because that he replenished him with all fulnesse of his godly understanding, and H. N. diligently endeavoured himselfe againe to the obedience of his Service:

And

And the Lord revealed all things to him in the understanding, that was needful for the children of men to know for their salvation.

B 3 And so in all these things that were revealed and given him to understand from the Lord, hee was very zealous and diligent (out of the revelation of God) to set down in writing the godly understanding, and the right knowledge thereof. Also for to describe the godly Testimonies (as far as the Lord revealed unto him, and might be profitable to the children of men) and to declare to the lovers of the Truth, and before all understanding (according to the true Being of Jesus Christ and his holy Spirit of Love) to publish the same in writing: And he hath done the same and (through the help of God) in some measure accomplished it.

4 But after that this ministration of the same godly Testimonies had had their forth-going thus for some years through H. N. (in writing and Printed Letters.) So were there some Writings of the same godly Testimonies come into the hands of Whoremongers, into the hands of Traitors, and into the hands of self-conceited wise ones, also into the hands of the generation of Cain, and of the false hearts

of

of the Letter-learned, whose (d) fore-fathers persecuted Christ, and his Witnesses, accused him falsly, and killed him. d Mat. 23. c. 26 Acts 7. f.

5 Which wicked generation of false hearts, have dealt most shamefully with the Writings of H. N. and the same testimonies of God: and have also out of their evil deeds manifested (e) the wickedness of their hearts: and that the good nature of Christ dwelleth not in them (f) but the false nature of Cain, who murthered his brother Abel: also the evil spirit of (g) Saul, who persecuted the holy Prophet David: and the envious heart of the Letter-learned, who (h) betrayed and killed Christ and his Witnesses. C e Luke 2. f Gen. 4. a. g 1 Kings 18, 19 h Mat. 26, 27. Acts 2. 7. &c.

6 These wicked Generations of the said wicked Fathers have not rested to (i) accomplish the most horrid wickedness of their Fathers: but with their envious hearts have they (with great diligence) endevoured to resist the godly Testimonies of God, and his commiserating mercy, together with the love of the holy Spirit of Jesus Christ, and Gods elect Servant, with all false testimonies, lyes and reproach: So that they are most fearfully faln, against Gods commiserating grace [which he on the earth to the commiseration of all men (through his elect Minister H. N.) hath te-

i Mat. 23.

stified, and published] and against the Love of the holy Spirit of Jesus Christ, into all blasphemie of God, and into contempt of his Truth.

D ∠ These said false hearts likewise with the children of the Devil or the false Christians of the Devils School, have also with all manner of wickedness defamed H. N. (who yet was no mans enemy, nor contemned any man (in particular) for his religion: but heartily wished to all Religion urgers (that they might have the true light of life in the Lanthorn of their Service) hath loved all people (to the godliness in Jesus Christ) and behaved himself courteously to all men in all upright conversation) & have also secretly exclaimed against him to the Magistrate (when her was not there present) for a Seducer and Malefactor, when he was not heard, or not at all speaking with him (although he yet walked openly) very falsly accused him: and have also contrived a matter, [or charge] very cunningly with all subtilty, against Law and all Christian Ordinances, to the end that H. N. (through their accusation, and clamour) might by the Magistrate be prosecuted or rooted out: And thereunto the Magistrate condescended.

CHAP.

CHAP. XXVII.

1 BUt at the ſame time in the nine and A
fiftieth year of the age of H.N. (in the
time of Maximillian the firſt, being made
Roman Emperour, by vertue [or power] of
the Electoral Princes of the Roman Em-
pire and the German Nation) then ſought
the Magiſtrate where H.N. dwelled in the
Eaſt (through the falſe relations of the
enemies of H.N. (and through the falſe
ſlanders which they had ſpoken againſt
him among the people) to lye in wait for
H.N. for to lay him faſt in Priſon: And ſo
with the conſent of the ſame aforeſaid
Magiſtrate) was H.N. (in the ſame Land
where he dwelled) very vehemently perſe-
cuted. And many ambuſhes were laid for
him, for to bring him into priſon. But the
Lord ſmote them all with (a) great blind- a Kings 6 b.
neſs, who were his enemies and perſecuted
him: inſomuch that they could by no
means apprehend H.N.

2 Now when the Officers of the ſaid
Magiſtrate, had uſed all their diligence, to
bring H.N into their hands: then the Lord
manifeſted his mercy and aſſiſtance to
him, carried him (by the hand of his (b) b Acts 12. 2. b.
Angels) openly before the eyes of his perſe-
cutors away from that land without hurt:

And no man knew him, or could finde out which way he travelled.

a Matt. 5.

3 Now when H. N. (for the upright (a) righteousnes of God, and the Godlines of Jesus Christ, and because that he attested and published the same under the obedience of the Love) was thus (through persecution) driven away through the hand of the Lord) he travelled away before the eyes of his persecutors: notwithstanding they went very earnestly after him to several places, and his enemies made very diligent search after him, to find him out, nevertheles he kept on in his journey (in the way of Patience) towards another land, which the Lord shewed him, and wherein it should be more quiet and peaceable for him to inhabit.

Or scaped.

B

4 He was sometime also in his journey (through his persecutors and through all false aspersions, and undecent contumelies, which were cast after him) much perplexed and burthened: and that for the most part, because those which were Letter-learned, and did seem to be so wise: And to whom he had shewed all love and friendship, were yet so ignorant, blind, and misunderstanding, that they envied him, and unadvisedly resisted the (d) Truth of God: and shamefully despised the fulfilling of the god-

d Rom. 2 9.
2 Thess. 2 b.

godlineſs in Jeſus Chriſt; and undecently reprochedthe (e) holy Spirit of the Love of Jeſus Chriſt: and alſo perſecuted him with wicked hearts of (f) lying ſlanderous lips, whom they had moſt cauſe to love, for as much as hee ſhewed all love and all miniſtrations to the Godlineſs in full explanation to them.)

e Mat 12.b. Heb.10.c.
f Pſal.5 a. Jer.9 a. Rom.3.a.

5 And ſo in his travelling and ſadneſs, H.N. took unto him to read the Pſalms of David: eſpecially that Pſalm, which the holy Prophet David (the anointed of the Lord) had formerly ſpoken, when (g) Saul (after the good Spirit of the Lord was departed, and was much diſquieted with an evil ſpirit from the Lord) perſecuted him: and ſought to take away his life: and when he was betrayed by (h) Doeg the Edomite: and firſt he made his preface to the Lord, and ſaid.

g 1 Kings 16.b. 18.b.19.a.
h 1 Kings 22.b.

6 O Lord God (heavenly Father) how perverſe and wicked of heart, have the (i) wiſe of the World alwayes been, who do not fear thee, O God, with an humble heart, nor walk uprightly before thee.

C

i Exod.1. 3 Kings 22.c Mat.21.23.

7 And how imbittered (k) and hardned of heart, and how bloud-thirſty in their ſpirits and minds, have alwayes been the Letter-learned, and alſo the urgers of ceremonial Services, who have not (O God) be-

k Acts 7.f

And no man knew him, or could find out which way he travelled.

a Matt. 2. 3 Now when H. N. (for the upright (a) righteousness of God, and the Godliness of Jesus Christ, and because that he attested and published the same under the obedience of the Love) was thus (through persecution) driven away through the hand of the Lord) he travelled away before the eyes of his persecutors: notwithstanding they went very earnestly after him to several places, and his enemies made very diligent search after him, to find him out, nevertheless he kept on in his journey (in the way of Patience) towards another land, which the Lord shewed him, and wherein it should be more quiet and peaceable for him to inhabit.

Or escaped.

B 4 He was sometime also in his journey (through his persecutors and through all false aspersions, and undecent contumelies, which were cast after him) much perplexed and hindered: and that for the most part, because those which were Letter-learned, and did seem to be so wise: And to whom he had shewed all love and friendship, were yet so ignorant, blind, and misunderstanding, that they envied him, and unadvisedly resisted the (d) Truth of God: and shamefully despised the fulfilling of the god-

d Rom. 2 2. 2 Thess. 2 b.

godlineſs in Jeſus Chriſt; and undecently reproched the (e) holy Spirit of the Love of Jeſus Chriſt: and alſo perſecuted him with wicked hearts of (f) lying ſlanderous lips, whom they had moſt cauſe to love, for as much as hee ſhewed all love and all miniſtrations to the Godlineſs in full explanation to them.)

e Mat 12.b. Heb.18.c.
f Pſal.5 a. Jer.9 a. Rom.3.a.

5 And ſo in his travelling and ſadneſs, H.N. took unto him to read the Pſalms of David: eſpecially that Pſalm, which the holy Prophet David (the anointed of the Lord) had formerly ſpoken, when (g) Saul (after the good Spirit of the Lord was departed, and was much diſquieted with an evil ſpirit from the Lord) perſecuted him: and ſought to take away his life: and when he was betrayed by (h) Doeg the Edomite: and firſt he made his preface to the Lord, and ſaid.

g 1 Kings 16.b. 18.b.19.a.

h 1 Kings 21.b.

6 O Lord God (heavenly Father) how perverſe and wicked of heart, have the (i) wiſe of the World alwayes been, who do not fear thee, O God, with an humble heart, nor walk uprightly before thee.

C

i Exod.1. 3 Kings 22.c Mat.21.23.

7 And how imbittered (k) and hardned of heart, and how bloud-thirſty in their ſpirits and minds, have alwayes been the Letter-learned, and alſo the urgers of ceremonial Services, who have not (O God) be-

k Acts 7.f

believed thee in the Word of thy holy Pro-
phets, nor been obedient thereunto: And
also all those who forsake the Doctrine of
l Mat. 1.c. thy dear Son Jesus Christ, and (l) his hu-
mility and meekness, and have not learned
the upright righteousness to the cleansing
of their hearts, but framed and chose to
themselves (out of the letter) counterfeit
ceremonial services, and invented holi-
nesses, and have neither known, nor recei-
m John 14 c. ved (m) the holy anointing of thy holy
n 1 King. 16. Spirit of the Love of Jesus Christ.
18,19. 8 For like as Saul (n) (with his evil and
restless spirit) envyed and persecuted thine
anointed David (who walked uprightly,
and without deceit before thee) and like as
the false hearts, of the Letter-learned have
despised, belyed, reproached, and with fal-
shood defamed, and persecuted as evil do-
o 2 Kings 22 c. ers and seducers, thy (o) holy Prophets,
Jer. 18.2.26. and thy (p) deare sonne (thine anointed
p Mat. 23.26. Jesus) and his (q) witnesses, and had an
q Act. 4.7,9,12 intention to root them out: Even so (O
14,16,21. God) this wicked Generation of the same
wicked seed, and nature of the aforesaid
false-hearts, have persecuted, reproached,
and belyed me H.N. thy chosen servant
because (O God) I love all people to the
Godlinesse in Jesus Christ, And attest and
set forth before them, thy commiserating
Grace

Grace and Love, and the upright righteousnesse (r) and holinesse of thy beloved Sonne Jesus Christ, (out of thy holy and gracious Word and Spirit of Love) and call and invite them all thereunto: And they have resisted and (s) reproached also thy holy Spirit, whom thou now in these last times, hast sent to declare the Truth of thy Christ. r Luke 1.f. Ephes.1.a.b. Col.1.c.3.b. s Mat.12.c. Heb.10.c.

9 Therefore must I now also with thy Prophet David take up a speech against mine enemies, and persecutors, and utter forth the same against their wicked deeds: And will (O God) abase my selfe before thee: (t) glory in thee and thy Goodnesse: Supplicate and pray unto thee, and give thanks and praise to thee O God, for all the Goodnesse, which thou O heavenly Father hast bestowed on me H. N. thy chosen servant. D t Job 12.a.

10 And thereupon when H. N. had spoken these words before the eares of the most high, then he began this speech against his enemies out of the Psalme of David and said.

CHAP.

CHAP. XXVIII.

A

a Psal.52.

1 O Ye (a) Tyrants; why do ye boast because ye can do mischief? whereas the goodness of God endureth yet daily.

2 Your tongues follow mischief, and with lyes ye cut, as a sharp Razor.

3 Ye rathhr speak evil then good: and rather falshood then truth.

4 Ye willingly speak, all that tendeth to destruction with false tongues.

5 Therefore will God also confound and totally consume you, remove you out of his Tent, [or Tabernacle] and root you out of the land of the living.

6 And the righteous shall see it, and fear: and laugh at you, and say.

b Psal.49 a.

7 Behold, (b) these are the men, that held not God for their comfort: but trusted onely in their (c) great riches: and were mighty to do mischief.

c Ecclus 5.a.

8 But I shall continue as a green Olive tree, in the house of God: for I trust in the goodness of God constantly and for ever.

9 I thank thee (O God) for ever: for thou art able to do it: I will relie on thy Name, for therein have thy Saints joy.

d Psal.84.

10 Help (d) me (O God) through thy Name:

Name : and let me have juſtice through thy power.

11 Hear (O God) my prayers : hearken to the voice of my mouth.

12 Proud men ſet themſelves againſt me, and Tyrants lay wait for my ſoul, and have not God before their eyes.

13 Behold, God ſtandeth by me : the Lord ſupporteth my ſoul. B

14 He will reward the wickedneſs of mine Enemies : (e) caſt them out through thy faithfulneſs. e Deut. 32. d.

15 Then will I (O Lord) bring unto to thee an offering of joy, and thank thy name, becauſe it is ſo comfortable.

16 For thou deliverest me out of all my miſery, ſo that mine eyes ſee their deſire on my enemies.

17 Deliver me (f) my God from mine enemies : and protect mee from them that ſet themſelves againſt me. f Pſal 59. a.

18 Deliver me from the evil doers, and help me from the bloud-thirſty.

19 For behold (Lord) they lie in wait for my ſoul : the ſtrong ones gathered themſelves againſt me, without any crime or miſdeed of mine.

20 Their (g) doctrine is meer ſin, & they perſevere in their pride : they preach meere curſes, gain-ſayings, and detractions. g Pſal. 59. b.

21 They think to extinguish him that
h Pſal.62.a. is ſimple (h) and are diligent to lye: give
fair words, but they curſe in their hearts.
22 But my ſoul waiteth upon God a-
lone: for he is my hope.
i Pſal.109.a. 23 For they have opened their (i) wicked
and falſe mouthes againſt me, and ſpeak
againſt me with falſe tongues.
24 They ſpeak every where poiſonouſ-
ly againſt me, and fight without a cauſe.
25 Becauſe I love them, therefore are
they againſt me: but I do pray.
C 26 They requite me evil for good, and
hatred for love.
k Pſal 64. 27 Lord (O God) (k) heare my voice, in
my complaint: preſerve my life from my
cruel enemies.
28 Hide me from the gatherings of
the wicked: from the multitude of evil
doers.
29 Which whet their tongues as a
ſword: they aime with their poiſonous
words as with arrows,
l Pſal.11.c. 30 Secretly (l) to ſhoot at the upright:
haſtily they ſhoot at them without fear.
31 They are bold in their evil attempts,
and ſay, how that they will lay ſnares, and
ſay, who can ſee it.
The policy of all oppoſers of the Truth of God. 32 They invent deceit, and keep it ſe-
cretly: they are deſtroyers and exerciſe fal-
ſhood ſubtilly. 33 But

33 But God will suddenly shoot them, that woe shall come upon them: their own tongues shall overthrow them, and he that beholds them shall deride them.

34 And all men that see it, shall say: God hath done this: and shall perceive that it is his work.

35 But the Righteous shall rejoyce in the Lord, and trust in him: and all upright hearts shall glory thereat.

CHAP. XXIX.

1 I Thank thee, O Lord, and King, and praise thee, O God, my Saviour. A Eccles 52.

2 I praise thy Name, that thou art my helper and protector.

3 For thou hast preserved my body from destruction, and from the snares of false treacherous tongues and lying lips: and thou hast helped me against mine enemies.

4 And according to thine abundant mercy, thou hast delivered me from the roaring of them which would devoure me: and out of the hands of such, as sought after my life: out of many sorrows which had surrounded me, and out of the middest of the fire, that I should not be therein consumed.

5 Also out of the depth of Hell, and from the false Praters and lyers: and also hast delivered me from the King or Magistrate, and from the unrighteous judgement of false tongues.

6 I was neer to death, and my life was almost going down to Hell: for I was compassed about on every side, and there was no man to help me.

7 I hoped indeed for the help of man: and behold there was none.

E 8 Then I remembred (O Lord thy mercy, and how thou hast helped constantly: Thou deliverest all those which wait upon thee, and releasest them out of the hands of the heathen or uncircumcised.

9 Against their fiercenels I prayed unto God, and intreated for deliverance from death: and called to the Lord my Father and Ruler, that he would not forsake me in my trouble, for the proud have lifted up themselves, and when I had no hope.

10 I will praise thy Name continually, and I honour and give thanks unto thee: for my prayer is heard, and thou hast delivered me from the destruction, and from all evil.

12 Therefore will I (O Lord) thank and praise thee, and extol or magnifie thy Name.

12 When

12 When I was yet but young, and be-
fore any errors took hold to seduce me, I
very earnestly sought for wisdom in my
prayer.

13 I went therefore into the Temple,
sought and her, even until the last: and she was
unto me an early ripe Grape.

14 My heart rejoyced in the wisdome, C
and I went presently in her way: and thus
from my youth I sought after her.

15 I hearkned, and inclined my ears af-
ter her, and took her to me, or united me
with her.

16 Then found I much wisdome, and
through her I increase greatly, and praised
him who gave me wisdome.

17 I was resolved to do accordingly,
and to endeavour carefully after the good:
and I was not there at ashamed.

18 I wrestso there after with all my
heart, and was diligent to do accordingly.

19 I lifted up my hands to Heaven, and
my soul was enlightned through the wis-
dome? that I knew my follishness.

20 I ordered my heart to wisdome, and
found her pure in all things: [redacted]: and I joyned my heart with
her, even from the beginning.

21 Therefore shall I not be forsaken, for
my heart exceedingly longeth after her:
And

And therefore also have I obtained a good Treasure.

22 For the Lord hath given me through her, a new tongue, that I, with her, should praise him.

D 23 Come hither to me, ye that are unlearned, and assemble you to me, in the house of instruction: and what you want that may ye learn, if your souls be very thirsty after it.

24 Behold, I have opened my mouth, & teach: therefore come now and buy wisdome for your selves: forasmuch as ye can have her without money: and bow your necks under her yoke: and be instructed: for she is now found neer at hand.

25 Look on me: how I have had for a little time labour and trouble: and have found a great comfort.

26 Therefore embrace the doctrine of wisdom as a great treasure: and keep her as a great heap of gold.

27 Rejoyce in the great mercy of God, and be not ashamed to praise him.

28 Do what is commanded you, whilst ye have time, and he will well recompence you, in his time.

CHAP.

CHAP. XXX.

1 IN the 65 year of the age of H N. in the 12th moneth of the yeer, (in time of Maximilian the second was made Roman Emperor, by the power of the Electoral Princes of the Roman Empire, and the German Nation) the Word of Lord came to H. N. and said. A

2 H.N. Arise, and be diligent to perform thy journey towards the land which will be convenient & peaceable for thee to dwell in, and conceal thy self very carefully from thy despisers: and keep thy self apart for a time from thine acquaintance and friends, according to the flesh; especially from those with whom thou hast (outwardly) most friendship.

3 But from thy despisers, and from the lascivious whoremongers & from all slanderous Traitors, accusers, and false censurers of the testimonies of the holy Spirit of my Love, together also from all impenitent ones, which have heard the same testimonies, and do not obediently take to heart (to the reforming of their lives) the requiring of my holy and gracious word: but have their conversation with the light-minded and

and mockers, and with the enemies of my house of Love, and from all perjured and unfaithful ones which will not repent, Thou shalt (as much as possible thou mayest) wholy and altogether separate: And shalt keep thy self altogether separated from such so long as they do not obediently humble themselves under my gracious word, and ministration of Love, and bear not sorrow for their sins, neither confess, nor repent. And so proceed in thy journey till [thou comest] to another land that I will shew thee, which is full of blessing: which I have prepared from the beginning, for my (a) chosen ones, with abundance of all my riches, to (b) a land of rest and peace.

a Mat. 25.d.
b Heb. 3.b.4 a.

B 4 In which land it will be very convenient and peaceable for thee to dwell in, & all those which love my gracious word and service of Love (unto Obedience) and bring forth sincere fruits of repentance, likewise all those which desire to assemble with thee, to the gracious Throne of my Majesty, & have faithful hearts, and do mind righteousness and Love; will indeed willingly follow thee, and be joyned to the requiring of my Testimonies and obedience, for to become (c) one in their heart and minde, in me.

c John 17.c.
Acts 7.c.

5 They

5 They shall likewise, (for to come into the same land, and there to have their walking in thy fellowship) willingly heare and believe, the out-flowing words of thy mouth or of the Elders in the houshold of Love, and will obediently perform the requiring thereof.

6 Therefore thy journey also and the way of thy Palleover to the same land, (as a preparation to the (d) new birth in Jesus Christ) shall continually be kept in remembrance, and plainly declared, shewed and proposed to the lovers of the Truth, and the upright Righteousness, and be thus passed through by the On-comming Elders, to the end that all those (who are inclined to the new birth in Jesus Christ, and desire to have their fellowship with thee, and with the Elders of the houshold of Love) pass through the same way of preparation, to the entrance of the (e) same good Land, and to the new Birth in Jesus Christ, uprightly, and obediently, with an upright understanding of the Truth, and that they might be assembled to thee, and thy heart and mind, in my hereditary land of rest, and of peace) And should not erre through their good thinking opinion) nor yet suppose themto be therein before they be gone through the same way of the Palle-

d John 3. b.

e 4 Esd. 4. a. Mat. 7. b.

over, and in any wise not deceive themselves.

C 7 And when thou thus separatest thy self (for an example or glass to all good willing hearts unto the righteousness) from thy kindred after the flesh, (for a time) and betakest thee to the journey, then shalt thou not separate thy self, nor by no means esteem thy self severed [or disjoyned] from the Ancients thy fellow Elders in the Family of Love: nor from the faithfull ones: but take advise, keep friendship and all loveliness with them even to eternity: For of them shall travel with thee 24, and they shall be called unto me * Nazaræans (f).

f Numb. 6. * Separated, crowned, sanctified.

8 Further there shall travel with thee four of the chiefest Seraphims in the household of Love, who shall alwayes be about and with you to the preservation of you all.

Burning, or fiery.

9 Behold, with these four and twenty Elders, and the four chiefest Seraphims, which I have ordained or joyned to thee, shalt thou travel forwards till that thou comest into mine holy land of the living,

4 Esdras 10. f (g) where there are no buildings of men.

10 Thou shalt also out of all the testimonies of thy Writings which thou hast published, take of each one with thee, and bring it with thee into the holy land of the living: For there shalt thou with the said Elders,

(through

(through the light of my wisdome) renew all the said testimonies of thy Writings, to make them more plain to the understanding: and also testifie the same in fuller explanation, and write them again more distinctly.

11 For the Whoremongers, and the Adulterous generation, as also the earthly and fleshly minded, and the enemies of my houshold of Love have out of the testimonies of thy former Writings judged many sentences very unjustly, to their own seducing, therefore shalt thou now renew them all, in a more plain declaration, and bring forth and publish the same to the wel-willers of my Love.

12 There shall also be renewed to all those (with the same declared testimonies) to the upright knowledge of the requiring of my word & service of Love and of the entrance to the upright life) namely, unto such who (out of a good intention) apply them to the testimonies of thy Writings, and have not rightly understood nor observed the requiring thereof, and therefore have not shewed the upright obedience to their requirings, nor performed the first School-rule of the Christian Doctrine of the Service of my Love, yet notwithstanding are well inclined, to bring forth upright fruits of repen- D

tance) to the intent that to every one, who will permit himself to be renewed, and repenteth, the truth of my word may be known: And the Whoremongers and impenitent ones, or any of the enemies to the house of Love, should understand the (h) of the godly sayings. not truth

h Mat. 11.c 13.b. 1 Cor. 2.b.

13 I will yet also reveal unto thee in the land of the living, many of my wonderful works, and will give thee to understand yet [redacted] many mysteries.

14 I will also declare and shew unto thee the appearing of my Glorie, the (i) glorious comming of my Christ, and the Resurrection of my Saints, among the right believers, and obeyers of my word or Christ: and also how the right beleevers and obeyers, shall be renewed in their (k) spirit and mind, in this same day of (l) my righteous Judgement, and how the same renewing in the inward man, is the true accomplishing of the Priestly Office of my Christ under the obedience of the Beliefe: And how also in accomplishing the same, The said Priestly Office reacheth into the obedience of my Love, & to the inheriting of the spiritual & heavenly riches of the holy spirit of my Christ.

i Mat. 24. 15. Acts 1.b. 2 Thess. 1.a. Titus 2.b.

k Rom. 12.a. Ephes. 4.

l Acts 17.d.

F 15 And thereupon H. N. prayed and thanked the God of heaven for his great mer-

mercy and compassion, and for his righteous judgement at the last time: And called to the Lord and said.

16 O my Lord and God, now reveal unto me also which way I shall travel on, with thy chosen Saints & chiefest Elders in thy Family of Love, and with thy holy Testimonies of our writings, to performe thy holy will, and to come to thy holy land, of which thou hast told me, and also that I might doe as thou hast commanded me.

17 Then said the Lord to H. N. the same way of the * suffering of my Christ, and of all my Saints, (wherein thou now also walkest) thou shalt goe on to travel through it; and from the same way shalt thou not turne thee (m) neither to the right hand nor to the left, for the same way is the true way (n) to my holy land of the living; where no (o) manner of building of men are found,

m N8.ab.20.b.

n 4 Esd.7 b. Mat.7.b.

o 4 Esd.10.f.

18 Therefore travel on in the same, even as I have told thee: and in the passing over the same, take good heed to the doctrine of my truth, the true preparation to the entrance of my land of the living. For so in the fulfilling of the same way, thou shalt find thy selfe in the holy place; wherein I the Lord dwell, live and raigne eternally.

19 Be

19 Be of good courage in the same way of thy forth-going, for in the same way shall, nor can any selfishnesse nor humane conceited wisdome or subtiltie follow thee, nor by no meanes endamage thee.

20 And although they would seemingly travel thorow with thee the same way, yet shall they not be able, but shall fail therein, and become unbelieving, and so (through their stumbling or dislike) turn aside therefrom either to the right hand or the left.

F

21 But whosoever proceedeth in the same (p) (till to the end) constantly, and faithfully and (q) forsaketh all for my sake, and simply and faithfully, in the requiring of the obedience of my service of Love) followeth thee, will I, (through my holy and gracious Word and Service of Love) lead them rightly, into my holy land of the living, and not (r) remember their sins, nor their stumbling and falling any more.

p Mat. 10. c. 24. b. Heb. 12. a.
q Mat. 16. 19 c. Luke 9 14 c.
r Jer. 31. c. Heb. 8. 10. b.

22 Therefore, endevour thee diligently with these my holy-ones (which I have set before thee and with the godly testimonies of thy Writings to accomplish more and more the foresaid way of Patience.

23 Likewise consult thou not with the (s) flesh or bloud of men, nor with any mans craft or subtilty, but travel upon the (t) be-

s Gal. 1. c.
t Heb. 11. a.

lief

liest or trust of my word, till thou with the four and twenty Elders, and four chiefest Seraphims, be come to the holy place, where I shall reveal and shew unto thee my heavenly workings, where no (t) works of man can remain standing. t 4 Esd. 10 f.

24 For there in my Inheritance of the living will I give thee an heritage for ever. And confirm thee also in the Testaments of the holy Fathers (Abraham, Isaac and Jacob) to the end that thou mayest administer the same Testaments (u) to the death of the sin, and till to the life of the righteousness among the believers of my gracious word, and that then, all they also may be confirmed in the same Testaments and be made heirs with thee in my hereditary land of the living, and so know and understand, that my testaments of the holy Fathers, are not administred forth of the knowledge of men, according to their conceiving: but (x) out of my true being, according to the requiring of my gracious word and service of Love. u Rom. 6, b. x Isaiah 1. 2. Mich. 4. 2.

25 That also my Inheritance of the living, is not like unto the earthly Inheritance of the dead, nor my life and joy to the the earthly life, nor to the joy of the earthly man, nor my mind: and (y) meaning, to the thoughts and meanings and plausible conceiving of men. G. y Isaiah 55. 2.

26 But

26 But all these words which the Lord did speak to H.N. he laid up in his heart for to do accordingly, and he took himself to his journey (according to the requiring of the Word of the Lord) with the 24 Elders and the four Seraphims, and with the godly testimonies of his Writings.

27 And in this our travelling forward into the hereditary land of the living, we were seven times seven dayes, that is nine and forty dayes.

z 4 Esd. 9 c. 12 f.

28 And in this our iourney in (all these nine and forty dayes) we eat (z) no kind of food or creature, which had any breath of life in it self, or had received any.

* Numb. 6. a.

29 Neither did we drink in all this same time of our travel any (*) wine or strong drink for to rejoyce our hearts, nor to refresh our minds, that we might not forget diligently to apply our selves to our journey.

CHAP. XXXI.

In this Chapter is plainly figured forth and declared the true preparation of the believers of the Word, to the Passeover of the new birth in *Jesus Christ* and to become profitable and meet Elders and Mi-

Ministers of the Word in the houshold of the Love of *Jesus Christ*.

1 NOw the beginning of our journey to the accomplishment over of the way of our passage to the heritable land of the living came thus to passe. A

2 First of all (before we gave up our selves to travel forward * to the serviceablenesse) we earnestly endeavoured us willingly and obediently, out of intire Love, to fulfill the Lords will and all (a) righteousnesse: and remembring the Law of Moses the (b) servant of the Lord, which the Lord commanded him on the mount * Horeb, we gave our selves and all that was in our power, wholly over (as a free willing offering) to the Lord and his gracious word: and committed our heart and mind (to obedience) unto the same gracious word and his requiring: And preparing our (c) soules for assaulting: we prayed the Lord which dwelleth in the heavens.

* Or Gods ministry.

a Mat. 3. c.

b Mat. 4. b.

* The mount *Horeb* is the requiring of the obedience in the Laws & Ordinances of the Lord.

c Ecclus 2. 1.

3 And this (with willing hearts) we undertook our journey forward (like as the Lord had said to us. And travelled the first six dayes upon the assurance of promises of the Lord) with cheerfull

minds, and we had in all these six dayes of our travel no kind of griefe nor assaulting, and we came on the first sixth day to the *view of the upright Righteousnesse as to the Glasse of the same Righteousnesse. In which Glass is represented unto us (d) the upright Righteousnesse, before God and man: unto which the man was created (e) from the beginning, and is, in his estranging from God, called and invited thereto through Jesus Christ.

* Beholding.

d Luke 1. f. Ephes. 1. a. 4. c.

e Gen. 1. c. 2. a. Wisd. 2. c.

4 In the same Glasse, was also represented to us the unrighteousnesse or sinne, (f) whereby the children of men estrange themselves and turn away from God and his truth deal deceitfully one with another.

f Isaiah 59. a.

5 There was also figured forth, unto us, the right confession of sinnes, and (g) the upright fruits of repentance, which all sinfull men ought to bring forth, and also earnestly to endeavour themselves (in reforming their lives) unto the upright righteousnesse.

g Mat. 3. a. Luke 3. a

6 Now when all this was thus represented unto us, we were very earnestly carefull to have a right regard on the upright righteousnes, & also of the upright fruits of repentance, and amendment of life, That we might keep all that in our hearts, unto a fruitfull life in the same upright

upright righteousnesse.

7 And therefore, that we might alwayes uprightly endeavour our selves to all this, so gave we our selves continually thereto, into a good watchfulness namely, into the (h) true Beliefe and Hope to the Righteousnesse, and into the (i) bewailing and confessing of sinnes unto an amendment of life.

h Heb. 11. 1 Per. 1. b. c.
i Mat. 3. a. Luke 3. 13. a.

8 And being in all friendship received by the Belief and Hope to the Righteousnesse, and by the contrition for, and Confession of sinnes to the amendment of life, and endeavoring, and wholly submitting our selves to their will and requiring, we rested with them the first seventh day.

9 The first day thereafter (next to the first seventh day) we travelled forward on our way, and rested us not in all the other six dayes of our journey, to do our work and diligence, and to inable us uprightly (in the Beliefe and Hope to the Righteousnesse, and in the Bewailing and Confessing of the sinnes to the amendment of life) to exercise our selves in the understanding, and to be instructed and taught in all these uprightly and according to the Truth. And so we came on the second sixth day to the Teaching of the Righteousnesse, In which Teaching we were fundamentally taught

B

and rightly instructed in the upright righteoulnes and in the Belief and Hope to the same, and in the upright bewailing and confelling of sins to the amendment of life.

10 And that we might rightly and obediently endevour us to the same doctrine and instruction, so thereupon gave we our selves continually to a good * observation, namely, into (k) the Delight to do the will of God, and in the Freewilling obedience.

* Watchfulnes.

k Psal. 40. 2. Heb 8. 10.

11 Being moll friendly received of the Delight to do Gods will and of the Freewilling obedience, and endeavouring and wholly giving over our selves to their will and requiring, we rested with them the second seaventh day.

C

12 On the first day following, nert to the second seventh day we went on in our journey, and we rested us not in all the third six dayes to do our worke or endeavour, and with diligence to exercise our selves, in the delight to do the will of God, and in the Free willing obedience, and to performe or to accomplish, (l) all righteoulnelle, even as we were instructed and taught by the Elders in the doctrine of Righteoulnelle.

l Mat. 3. c.

13 In which exercising in the delight to do the will of God, and in the free willing obedience to accomplish all Righteoulnelle

nesse, we were (in all the three six dayes of our travel) strongly (m) assailed with divers manner of false humane * desires (for to doe the will of the flesh) and with all selfe willed obedience, (for to performe mens opinated or good conceited Righteousnesse) and so wholly to withdraw us from the delight to doe the will of God, and from the willing obedience, to accomplish all Righteousnesse, and from the doctrine and instruction of the Elders in the Godly understanding unto the upright Righteousnesse.

m Ephes. 6.c. James 1.a.b.
* Or tempted
* Or lust.

14 For we did in all these three six dayes of our journey all our best indeavour and earnestnesse to overcome the assailing of the averse desires, against the desire to do the will of God, and the disobedience against Gods requiring, together with the false selfe will'd obedience, and with the free-willing obedience unto Gods requiring) to be preserved there from (n). And humbly praying to the Lord for it, we came on the third sixth day, to the right Fasting and Praying, In which Fasting (o) and Praying, we observed, how that men through the right (o) Fasting and Praying, and through the constant [or earnest] willingnesse to the good life) delivered from all false lusts or desires, and from

n Ecclus 2.a. Gal.6 Mat 22.

o Mat.17.c.

are

p Deut. 6.10.a. Mat.4.b. from all ſelfe-willed inclinations to (p) ſerve the Lord alone in his upright Righteouſneſſe and holineſſe.

15 And that we might uprightly endeavour thereunto, and overcome all that, which is againſt the will of the Lord and his Righteouſneſſe, And (with the will of the Lord and his Righteouſneſſe) obtaine the upper hand there againſt, we gave our ſelves continually into a good obſervation: namely, unto the (q) faſting and forbearance, of all that the fleſh luſted after, and that which the man ſelfiſhly conceived, and unto the hunger (r) and thirſt after the Righteouſneſſe.

Or watchfulneſs.
q Gal. 5.b. 1 Pet. 2.b.
r Mat. 5.a.

16 And being in all friendſhip admitted by the faſting and abſtaining from all that the fleſh deſired and the man ſelfiſhly conceived, and the hunger and thirſt after Righteouſneſſe, and earneſtly endeavouring, and wholly ſubmitting us to their will and requiring, we reſted with them on the third ſeventh day.

D 17 The firſt day to it (next the third ſeventh day) we travelled on our way: and reſted us not, in all the fourth ſix dayes of our journey, to performe our labour,

or indultry, and (with all our diligence to fall and abſtaine from all that the fleſh, and the mans good conceiving luſted after, and became alſo very hungry and thirſty after the Righteouſneſs: for to obtaine the ſame, and that it might everlaſtingly remaine ſtedfaſt upon the (ſ) earth. (ſ) 2 Pet. 3. b.

18 In which falling and abſteining, hungring and thirſting, wee were (in all the fourth ſix dayes of our travelling) moſt vehemently aſſailed [or tempted] with all manner of things which the fleſh luſted after, and which the man conceived to be good and wherein hee loved his own life: and with all manner of undecent food (for to eſteem the ſame free for the believers) to eat or feed upon, ſo in all the fourth ſix dayes of our journey, wee moſt humbly beſought the Lord (in falling and abſteining, and in hungring, and in thirſting) that he would keepe us, from all deceitfull, or ſweet talking-luſts of the fleſh, and the Mans good-thinking, that wee yet might always (c) in the falling and abſteining from the luſts of the fleſh, and wherein the man loveth his owne life, and in (c) 1 Mat. 16. Gal. 5. b. 1 Pet. 2. b.

our

t Mat. 5. a. our hungring and thirſting (t) after the Righteouſneſs) remain ſtedfaſt unto the end, and at no time to live after the luſts of the fleſh, nor the Mans ſelfe will, nor take on or chooſe any falſe righteouſneſſe, according to the good-thinking of men: And thus we came on the fourth ſixth day into a Straightneſs, in which Straightneſſe we perceived that the way to the upright life (which men goe thorough or paſſe over in faſting and abſtaining from all ſelfe luſts, and ſelfe minded life of men, and in hunger and thirſt after Righteouſneſs) is (u) very narrow and ſtraight: eſpecially for thoſe which are turned to themſelves, and have placed their love and pleaſure upon their own life.

u 2 Eſd. 7. 2. Mat. 7. b.

19 Notwithſtanding that we full well perceiving that to paſs through the ſtraightneſs is an narrow Gate, and ſmall Path, yet wee feared not its paſſage: but inſtantly betook our ſelves to a good obſervation, namely, (x) Heavineſs of heart and in Sorrowfulneſs of the mind to accompliſh the way unto the life uprightly.

x Mat. 16. Luke 12 d.

20 Of this heavineſs of heart, and per-

perpleredneſſe of mind, for to paſs through the way unto the life uprightly, we were (in our ſighing and praying to the Lord) very willingly received: and obteined of them a good promiſe to our comfort. For through the Elder Nehemias, we were told (to our comfort) that we ſhould in no wiſe fear: but remember in all our heavineſs and ſadneſſe. That all thoſe which deſire to draw nigh to the living Godhead, and will be united with him in the heritable land of the living, muſt enter through many (y) tribulations, ſtraightneſſes, and ſadneſs into the heritable land of the living, and into the Kingdome of the God of Heavens. And comforting us in this ſaying, and earneſtly endeavoring, and wholy ſubmitting our ſelves to the will and requiring of heavi-mindedneſs, and perpleredneſs of thoughts to paſs through uprightly the way unto the life, we reſted together with them on the fourth ſeventh day.

y Acts 14. c.

21 The firſt day to it (next to the fourth ſeventh day,) we travelled forward on our way, and reſted us not at all in the fifth ſix dayes of our journey, to performe our labour or watchfulneſs, and in all our hea-

E

dulness of heart, and encumbrance of mind, we (in sighing and praying unto God) remained constant till to the end (z).

z Mat.10.c. 24.b.

22 In which heavinesse of heart and encumbrance of mind, to passe over the way to the life uprightly, we were (a) exceedingly assaulted, with all *light-mindednesse [or inconstancy] and carefulnesse about worldly and corruptible things, and with the love of the flesh to joyn our hearts thereto, and that we in all light-heartednes, and with confidence in worldly and corruptible matters rest our selves pacified, forgetting heavy-mindednesse, and the carefulnesse of the Godly life, and (in respect of the love of our own lives) should accept of all worldly wisdom, light-heartednesse, and foolish joys, or good thinkings, to our releasing from the same perplexitie [or heavinesse.]

a Wisd.2.b.
* Or tempted.
* Or inconstancy.
* Or cumbersomnesse.

23 Which *assaulting, we all the fifth fifth days of our journey (in sighing and praying unto God) patiently endured, and alwayes readily inclining us for to pass through the strait (b) or narrow way to the entrance of the Godly life: (in all obedience of the requiring of the gracious Word, and his

* Or temptation.

b Mat.7.b. Luke 13.c.

his ſervice of Love) and (c) till the end to remain ſtedfaſt therein. And ſo we came on the fifth ſixt day into the Perſeverance in the ſame * Heavineſs, In which Perſeverance we obſerved the upright * Conſtancy in the obedience of the Gracious Word of the Lord & his * divine Worſhip, uprightly to paſs the narrow way to the vertuous life, without hurt and hinderance, and enter into the Good and Godly life.

c Mat. 10. 24. b.

* Or perplexity.
* Or ſtedfaſtneſs.
* Or God-ſervice.

24 And for to endeavour us more perfectly to the ſame Conſtancie, we betook our ſelves continually in a good Watchfulneſs, namely, to a forgetfulneſs of all what is forſaken, and to a Remembrance of the Good Life, which is to be travelled after.

d Pſal. 45. b. Deut. 33. 2.

25 Of the forgetting of all that which is forſaken, and of the remembring of the Good Life which is to be travelled after, we were in all friendly manner received: and uprightly endevoring us, in the forgetting of all that was to be forſaken, and in the remembring of the good life which ought to be wholy after, and wholy ſubmitting to their will and requiring, we reſted together with them on the fifth ſeventh day.

× followed.

26 On the firſt day to it, next to the fifth ſeventh day we travelled on in our journey, and ceaſed not in all the ſixt ſix dayes of our travelling to perform our labour and vili-

gence, totally to forget it all, that which men are to forsake in respect of the good (or vertuous) life. And thus were we carefully mindful of the good life, that we travelled after, that we might (with upright renewed hearts and minds) enter into the same good [or vertuous] life.

27 In which forgetting of all that is to be forsaken, and in remembring of the good life that ought to be travelled after, we (with all unprofitable and unedifying things (which men ought to forsake, and to set in to the silence of oblivion) and withall those things, which we for the good life's cause had forsaken, and departed from,) were very vehemently tempted, to remember and to take on the same again: And to set all our comfort of life and welfare thereupon according to the flesh.

28 For the corruptible things, and the taking on of all these things, whereto the natural minds & thoughts, & the destructionable lusts of errors, of the unrepentant & unregenerate men do incline, were * represented (or figured forth) in all our labour or travel (in all the sixth six dayes of our journey) as upright things (which rightly belong to the good & upright ones, in propriety to possess, & in freedome to enjoy) before our good-willing minds & thoughts to

* Or figured forth.

the

the good life of the upright righteousness, that we should call to mind, and take hold of the corruptible & destructionable things to our pleasure of life, to moil or cumber our selves therewith, and so forget the everlasting uncorruptible good, & the doctrine and administration to the same, and no more to think or set our minds thereafter.

29 Which temptation we (in all the first six dayes of our travelling) (e) in the Patience passed by, and daily forsaking all corruptible things (f) and wholy forgetting them, we came on the sixth six day to the Supper of the Lord Jesus Christ wherein we perceived in what manner the Supper of our Lord Jesus Christ is (g) uprightly kept: And how that all those who rightly keep that same Supper with the Lord Jesus Christ enter with Christ (h) (out of the death) into the good life, and totally delivered or freed from all the enemies of the life, and from all their temptations.

e Luke 12 c.

f Mat. 16. 10 c. Luke 19. 4. c.

g John 6. f.

h John 5. a.

30 Now when we observed all this, & obteined an intire desire of heart to the same Supper, we then (for *to keep uprightly the same Supper: according to his requiring) submitted our selves to a good *safeguard, namely, to the Body and to the Blood of Jesus Christ: and having assembled us to the

F

* Or celebrate.

* Or defence.

the same Body and Bloud of Jesus Christ, we committed our selves wholy to the Body of Jesus Christ, and his requiring, and to the Bloud of Jesus Christ, and his requiring.

31 And thus were kindly * received of the Body and of the Bloud of Jesus Christ: and were also on the same day, earnestly invited to the Supper of the Lord Jesus Christ, that in us, with us, and through us also (with the Lord Jesus Christ) (i) all righteousness should be accomplished and established, whereto God the Father hath chosen and loved Mankind.

* Or entertained.

i Mat. 3. c.

32 Now for to * keep [or celebrate] rightly that same supper of the Lord Jesus Christ to which we were invited by the Grace of the Lord, and his commiserating Love, we endevored us earnestly for the same, and joyned our selves humbly, (as * invited ones) to the Table of the Lord, where at first we uttered forth great praise and thanks to the Lord.

* Or celebrate

* Or guests.

* Or said.

33 Now when all this was done, then the (k) good food of the same Supper was administred to us: And then to it, the most precious cup with the costly pure drink of the same Supper.

k Mat. 26. c. Mark 14. c. Luke 22. b. 1 Cor. 11 c.

34 And so we did eat of the most worthy good food, and did drink: out of the excellent

lentrup of the precious pure drink, of the same Supper of the Lord.

35 And moreover also, when we had fed upon this good food and pure drink of the same Supper, there was made known unto us (in the understanding) that all must so be (l) accomplished and fulfilled (in Jesus Christ with the manhood) which was fore-appointed and written of Christ, and of the salvation of the * manly Generation. l Luke 24.2. Acts 3 c. * Or mankind.

36 But this good food which was administred unto us in the same Supper, was (m) the Body of Jesus Christ, and the good drink was the Bloud of Jesus Christ. And that same Body and bloud of Jesus Christ, was the good meat and pure drink of which we did joyntly eat and drink and the Cup out of which wee drunk the precious pure drink was the (n) Suffering [or Passion] of Jesus Christ. m Mat. 26.a. John 6.c. 1 Cor. 10 11.f. n Mat. 20.c. 26.d. Luke 22.c.

37 Now when we (in the Supper of the Lord) had fed upon the body and bloud of Jesus and had received [or drawn] it in to our Body and bloud. and we having submitted us wholy to it & to the will, and requiring of the same Body and bloud of Jesus Christ (as unto a good * conserver): And thus being come (with our body and bloud) one (o) body and bloud with the body * Or safeguard o John 6.c. 1 Cor 10.b.

dy, and bloud of Jesus Christ, so rested we with the same body and bloud of the Lord Jesus Christ on the sixth seventh day.

G 38 The first day to it, (next the sixth seventh) day we travelled (as of one being with the body and bloud of Jesus Christ) forward on our way: & rested us not in all the seven six dayes of our journey, to do our labour & diligence, for to live and walk with the body and bloud of our Lord Jesus Christ (with which we were one body and bloud) in (p) all upright righteousnes and holines of our Lord Jesus Christ: and to conquer with him and his armour of righteousnes all enemies of the godly being of Jesus Christ, and to (q) reign and to triumph with him eternally in the everlasting life and kingdom of his heavenly Father.

p Luke 1.f. Eppes. 1.a. 4.b Col. 1.c.

q Apoc 5.22.a.

39 For at that time, when we had fed on the body and bloud of Jesus Christ, and were (with our body and bloud) become one body and bloud with the body and bloud of Jesus Christ, and with him (as a Wife with a husband) become one flesh and (r) bone, of his flesh and bone, and endevored us with all diligence to go forth with him, in all upright righteousnes and holines, to his true being according to the Spi-

r Gen 2.b.

Spirit: then we observed how that all enemies of the Godly life, and all those who were turned away from the obedience of the requiring of our service of Love rose up very resistingly.

40 For all those who were turned to themselves, and their opinion and imagination of the knowledge became our enemies together with the enemies of the Godly Life, and upright being of Jesus Christ, all did resist [or strive] (every one with his particular power and malice) against the body & bloud of Jesus Christ, and against us. Namely, the worldly hearts, with their worldly pride, or lusts (f) of the flesh, lust of the eyes, and haughtiness of life: The false hearts of the Letter-learned with their scribling knowledge. The hypocrites with (t) their self made holiness, and counterfeit ceremonial God-service: The self Seekers, with their profit-seeking and * greediness: The self-conceited together with the Apostates from the obedience of the doctrine of the service of Love, with their opinion of the humane Self-conceitedness, and with the full freedom of impenitent unregenerate men: The lascivious sinners and sinneresses with their ungodly and unchast life: The envious and slanderers, with their persecuting, and speaking

f 1 John 2.c.

* Or Letter.

t Col. 2.c. 2 Pet. 2.b. Jude 1.b.

* Or covetousness.

lyes: and all ſpiteful and wicked doers, with their malice and falſhood, &c.

41 All theſe and ſuch like, with their conſorts, adherents, or companions, uſed all their ſubtilty totally to deſtroy, and from the ſight of their eyes to put away, or root out from the earth, the holy Body & pure bloud, or life of Jeſus Chriſt and his good or upright being, and ſo then to live free by themſelves in the ſeparateneſs from the obedience of the doctrine of H. N. and the ſervice of the love of Jeſus Chriſt.

u 2 Tim. 4. 2. 22 For the eyes of the wicked hearts can by no means endure (u) the Goodneſs, nor the true doctrine of the love of Jeſus Chriſt, nor alſo the obedience to the entrance of his upright being, as * to call a good lookon it, or to think well on it, but to make the worſt conſtruction of it, and to deſpiſe, and to deſtroy his Body and bloud.

* Or to eſteem it for good.

u John 10. f. 43 Yea, they ſay one to another, he boaſteth himſelf too highly, and giveth himſelf out, that he is of one being with God, and (u) is the Son of God, and the heir of Gods ſpirituall and heavenly treaſures, and that there belongeth not to us (though we yet know how to talk of it) to have any * ſhare in the inheritance of the Lord: Let us accuſe him, (x) that is his body and bloud, or his Fellowſhip of Love) with all

* Or portion.
x Wiſd. 2. c.

all manner of malignity or unjuſt actions: and let us charge him with moſt wicked things, let us deſtroy or kill him with the moſt ſhamefulleſt ſufferings, or let him be delivered up to the Judge (to his *ſlaughter, or deſtruction): So, remain (y) we in the Inheritance, & in the eſtimation among men that we are pure & upright; and have right in our cauſe or demands againſt him & his Communialty of Love.

* Or deſtruction.

y Mar. 21. d.

44 Thus we obſerved (in the union with the Body and bloud of Jeſus Chriſt that the wicked & hardened) hearts againſt us, & the Body & bloud of Jeſus Chriſt, likewiſe the apoſtates from the obedience of the Truth did all their endeavour [or diligence] to have the eſtimation amongſt (z) men, as if they againſt that Body and bloud of Jeſus Chriſt, and againſt us, were (*) upright, and did well therein, although they earneſtly endevoured wholy to dishonour Jeſus Chriſt and us: and to make us deteſtable before men: and likewiſe that precious pure bloud of Jeſus Chriſt (that was (to the forgiveneſs of ſinnes) (d) ſhead for many, & wherewith we with our bloud are become one bloud) to defame as impure before all men, ſo that the ſame is *deſpiſed for unclean among many. And, as unclean, might

H

z Mat. 6. 23. a. Luke 16. c. Iohn 3. 6.

* Or juſt and innocent.

d Mat. 29. c. Luke 22. c.

* Or coudemned.

be poured forth and trampled upon.

45 Now when we thus observed the rising up of the wicked, and all hypocrites, and enemies of the Godly Life, against the Body and bloud of Jesus Christ: And beheld that the Body & bloud of Jesus Christ (wherewith we were become one body and bloud) was suffering all that with lowly and meek hearts (without resisting: so we saw and observed, that the same Body and bloud of Jesus Christ (in all his suffering and reproach (opened (a) not his mouth, even as a Lambe that is led to the slaughter-house, and as a sheep that is dumbe before his shearer. Where through we also in all our sufferings (wherewith we were one Body and bloud with him) were wholy moved with his sufferings: So that we also in our whole Body and bloud obteined an inclination to suffer with them, & we found our selves wholy prepared, rather to suffer & to die with him, (forasmuch as we knew him righteous, & then to live in sin with the falshood of the false hearts: & with the sin of sinners, and enemies of the Godly life.

a Isaiah 43.b. 1 Per.2.c.

46 And thus travelling forth (in this Good-willingness) with Jesus Christ, we came on the seventh sixth day, to the * accomplishing of the sufferings of Jesus Christ:

b Mat.27.

* Or performing.

Christ: wherein we observed the whole summe of the finishing and fulfilling, or satisfaction of Jesus Christ, and his Believers, unto the true Godlines.

47 For in this fulfilling, or [or accomplishing] we perceived in the understanding, That all men who will live and reign with the Lord Jesus Christ, (in his Glory) must also (c) suffer with Christ: and then likewise with Christ, enter into the Glory of Christ, and inherit the same. c Act. 14.d Apoc. 7.b.

48 Furthermore, wee observed also in this accomplishment, to what end this Gospel of the Kingdom is (d) published in all the World, and from thence cometh the accomplishment and fulfilling of (e) all that is written of Christ, and the salvation of man. d Mat. 24.b. Apoc. 14.a. e Luk 21.24.c.

49 There was also in the same * accomplishment fully revealed, and in clearnes made manifest * unto us. The whole Scripture, which testifieth of Christ and of his Sufferings or Passeover, and of the upright righteousnes of men in Jesus Christ And (f) how that Christ (like as we have heard and seen of him (in his sufferings) and passed through with him) must suffer all these things, and so to enter into his Glory, and thus (g) go before all sinful men in to the entrance of the eternal life, and * Or fulfilling. * Or revealed. f Luke 24.c. Act. 2.3.10.c. 13.d. g John 14.a. Acts 1.b.

and the Kingdom of Heavens, that they also should follow after him therein, and inherit with him the eternal life.

h Acts 3.c.
* Or fulfil, or perform.
* Unguilty one.

50 For Christ (h) must thus *suffer, and accomplish his love to us: and so go before us (as an * Innocent) and that he also by his guiltless sufferings should be an example [or patern] to all sinful men, and thereby to shew unto them, that they (by reason of their sins) are debtors to the same sufferings, and (as debtors) to

i 1 Pet 2.c. 4.a.

(i) follow him therein, and to draw unto him all men who are loaden with sins: and

* Or dischardg

also to acquit them (though his Body and bloud, and through his like sufferings)

k Hos. 13.b. 1 Cor. 15.f. Heb 2.c.

from their sins, to deliver (k) them from the bonds of death and to save them: and restore, or bring them again with him (in all upright righteousness and holiness) to their God (his heavenly Father) and to his glory in the kingdom of God, and in the everlasting life.

I

51 And that wee might uprightly endeavour us to this aforesaid accomplishment (with the Lord Jesus Christ, and the

*Or manhood.

* humanity) and rightly enter into, and inherit the same with the Lord Jesus Christ according to the truth of Jesus Christ, and according to the requiring of the obedience of his belief: So gave wee up our selves

selves there (on the same seventh sixth day of our travelling) into a good * custody, with the Body and bloud of Jesus Christ, which standeth upon the Mount Nebo (l) on the uppermost height, top, or firmness, from whence we obtein'd the sight of the holy inheritance, of God, & of his living ones.

* Or watchfulness. l Deut. 32. c.

52 And on the same Mount * Nebo, there was revealed and made known unto us also (m) the secret place where the Prophet Jeremiah, had hid the true Tabernacle and Ark, and the true Altar of the Offerings of Incense: And the time also was come or accomplished, in which the Lord should be merciful unto his people, and bring them to his rest.

* The Mount *Nebo* is the appearing or declaring of the inheritance of the Righteous in their rising from the death. m 2 Mach. 2. a.

53 And the same good * watchfunless to which we betook our selves (on the Mount Nebo) was the true (n) implanting with Christ in his like death: and the right implanting with Christ in his like burial.

* Or safeguard. n Iohn 11. a. Rom. 6. a. Col. 2. b.

54 Of this implanting with Christ in his like death, and of the implanting with Christ in his like burial wee were very firmly embraced.

55 At the same instant in the embracing of the implanting with Christ in his like death and burial, we offered to the God of Heaven (on his Altar of Incense in the Holy of the true Tabernacle) our

our free willing Offering in the Offering * of the High Priest, Jesus Christ: And (o) the Offering of the High Priest Jesus Christ, kindled or fired our Offering: And thus our Offering was a hollowed burnt Offering before the Lord. And the Lord Jesus Christ made this our Offering, (through his Offering) acceptable before God his Father: and the holy of his Tabernacle was full of sweet perfumes, and the (p) veile opened asunder, and the most holiest in his pure and perfect beauty was revealed, and Christ also according to the Spirit, as High Priest in the same most holy, as a minister of the spiritual and heavenly Goods.

* Or conformity thereto.

o Heb. 9, b, c.

p Mat. 27, f. Mark 15, d.

56 Thus had the Lord (our heavenly Father) through the Offering of our High Priest Jesus Christ, to the accomplishing of the dayly God-service (in the holy of the true Tabernacle) a great delight in the accomplishing of our Offering and God-service in the holy of the true Tabernacle of Jesus Christ under the obedience of the Belieke.

57 Which freedom to the entrance into the said holy (for to perform to the living God of heaven such acceptable Offering and pleasing Service of God) we have obtained

tained and purchased through the bloud of Jesus Christ. Yea, verily, to the accomplishing of the same, hath Jesus Christ prepared for us the entrance into the Holy by a new and living way the (q) veil: that is, through his flesh. q Heb. 10.c.

58 And thus when we had finished or fulfilled our Offering and God-service (under the obedience of the Belief) in the offering and God-service of our Lord (r) Jesus Christ, wee rested us with Christ in his like death and burial, on the nine and fortieth day of our journey. r Rom. 6. Col. 2. b.

59 And thus on the nine and fortieth day resting us in our Lord Jesus Christ, from our work and labour we have perfected or *fulfilled our journey, and our offering and God-service, with Jesus Christ in the holy, under the obedience of the Belief: And [illegible] through Christ according to the Spirit wee have gotten and obteined the ministration of the spiritual and heavenly Goods, and the everlasting life. * Or finished.

CHAP. XXXII.

1 BUt on the fiftieth day of our journey, on the fifteenth day of the first moneth [on the day of *Phase* or *Pasche*] came into us a A

a Mat. 17 a. Mark 9. a. Luke 9. d.

still, soft, silent voice, wind or Spirit: And we were enlightned in Christ, with the (a) clearness [or brightness] of Christ: And thus in our illuminating on the same fiftieth day, there appeared to us in a cloud the living God-head of our Lord Jesus Christ, and became altogether of one being with us, and gathered us to the Mercy-Seat of his divine Majesty, and also to the

* Illuminated.

b Isaiah 2, 3. Micah 4 a. Mount Sion is the Perfection.

holy Mount Sion, (b) where the Law or Ordinance of the Lord is promised to go forth at the last time: And to the true Jerusalem, where the Word of the Lord at the last time is likewise promised to go forth.

2 And the Lord gave his mighty great sound out of Sion, and caused his voice to

c Isa 2. a 59. a. Jer. 25. d. Amos 1. a. Amos 1. a. Mich. 4. a. Rom. 11. 1. d.

be heard out of Jerusalem. And so (c) flowed the Law or Ordinance of the Lord out of Sion. And his Word forth of Jerusalem. And the Scripture of the Godly Testimonies, were accomplished in us, and with us in Jesus Christ: And the former kingdom full of all pure beauty, and heavenly riches, and full of all vertues and upright righteousness, (which God from the beginning (d) hath prepared for the man) was shewed unto us in his perfect adorning, and we were inherited therein eternally: and it was all (e) restored again

d 4 Esd. 6. f. Mat. 25. d.

e Acts 3. c.

to

to us, in us and with us, what God had spoken, wrought, and appointed, and promised through the mouthes of his holy Prophets from the beginning of the World.

3 And that same is the new day, and the manifestation of the kingdom of Heavens and his righteousnes, wherein all Believers of Jesus Christ, (who follow after Jesus Christ (f) to the second birth) do inherit. And the same new day with the fulnesse of his beauties, riches and vertues, is the day of which the Kingly Prophet David hath of old Evangelized; like as there standeth written, this is the (g) day the Lord hath made, let us rejoyce and be glad therein.

f Mat. 29.d. John 3.a Rom. 6.a.

g Psal. 118.d.

B

4 And thus in these wonderfull works of God, the word of the Lord came to HN, and said: This holy Land, which thou here at this present beholdest, and wherein thou art now everlastingly inherited, is the holy inheritance of my living-ones: (h) and is my rest, and the holy place of my dwelling; it is also the true Rest, which I have promised my people Israel, and all the holy-ones of my Christ, and have given it for an eternall inheritance.

h Psal. 15.24.a 132.b. Heb. 3.b. 4.a.

5 It is my true Building (i) that I my selfe have prepared, (for all those who love mee) and whereinto I gather all my

i 2 Cor. 5.a. Ephes. 2.c.

Lovers to me, and to my people: and it is my holy and godly understanding, wherein I live eternally, and in which I illuminate and endue all the Believers of my Christ, (in their second birth) with such an abounding godly understanding, that they far excel all humane and Letter-learned knowledges, and in the life of my godly clearness, far surmount the same.

k Daniel 7.c. Luke 1.c. Heb. 12.d.

6 It is my durable kingdom (k) wherein I will for ever plant, and firmly settle, all mine Elect (to an eternal rest, and perfect joy) now in the last times.

7 And I have from everlasting ordained them thereunto, to manifest therein for ever and ever, my heavenly wonders, and also to declare the same from thence upon the earth, for a witness. That I the Lord (who am an eternal and living God) live from everlasting to everlasting: And that I now at the last time, (m) bring upon the earth the judgment and the righteousness, and the Majesty of my divine Glory.

l Mat. 22.d. Luke 20.g. m Jer. 9.c.

8 Therefore shalt thou H. N. together with the four and twenty Elders, and the four Seraphims dwell with me, and all my holy ones, in this my holy place eternally.

C

9 And the declaration of my upright Godliness, which thou here hast received from my (n) uncovered face, shalt thou al-

n 1 Cor. 13.b. 2 Cor. 3.b.

so make known upon the earth; And with the fullnesse of my righteousnes, and with the publication of the joyful message of my Kingdome) enlighten the whole world: and so declare, that now my true kingdom of heavens, (with the fulnes of it's pure beauty and heavenly riches) is appeared, manifested, and come upon the earth, according to the promises: to the salvation and blessing of all men, who with their whole hearts seek the same, and the righteousnes thereof.

10 I also will yet shew unto thee, in this holy place of my living-ones, more of my heavenly workings: and give thee also to understand, many mysteries, which hitherto hath not bin known to the (o) world. Also what my last Will or Testament is, of the manifestation of my most holy Priestly Office under the obedience of my Love.

o Mat. 13.b. Rom. 16.c. Ephes. 3.a. Col. 1.c.

11 For from hence-forth in this day, will I begin upon the estranging of men from my Truth, with the eyes of compassion, to give unto them out of my Priestly Office of Love, (p) the true repentance for their sins, and shew forth the true entrance of the Good life.

p Mat. 3.a. Luke 3.13.a. Acts 2.3.c.

12 And because that all men in their estranging, or before they out of the doctrine of my gracious-word, and out of the holy

spirit

Spirit of my love are renewed, or born a-
Deut.10.b. Ier.4.a. gain, beare (q) a veile or covering before their hearts (betwixt them and my face) so will I also now in this last time, be gracious unto all those (who believe my gracious Word in its doctrine, and obediently enter into its requiring) and they shall
* administration all (through the good exercising in my * Ordinances) be nourished up unto my upright righteousnels, and unto my Love, and be brought in, unto the peace of my Christ.

17 And like as I have in former times
r Exod.20. Deut.5.a. through my servant Moses (r) upon the Mount Horeb, given to my people good Ordinances and
* Statutes. * Exercises, which extend and bring in to my Christ, and to his belief of the salvation from their sins, so will I
s Isaiah 2.3. Mich.4.a. now at the last time, through thee H.N. from the mout (s) Sion, give to the welaffected ones to my righteousnels, good Ordinances, and
* Or teach. godly Exercises, which * extend & bring into me, & to my Love, & upright righteousnels, to the peace of my Christ, to the renewing of their lives & minds, and into this my kingdom of Heaven: unto the inheriting of all these my spiritual and heavenly treasures, and my upright lovely being, in the same kingdom, and everlasting life: as also that I may raign (now at this last time,) everlastingly with my people (in the righteousnels)

teoufnels, (t) over the whole World, unto all unity and peace on earth, and to a bleſſing of all the Generations of the earth, according to my promiſes. t 2 Pet 3.b. Apoc.5.21.a.

4 Seeing then I now declare on earth though my Love, and though the ſervice and the good exercife thereof, the upright righteoufnels of my Laws, the true faith of my Chriſt, and the upright being of my holy Spirit: Therefore it is my will and command, that all people on earth, ſhall obey the requiring of my Love and her ſervices, likewiſe the good Ordinances and Exerciſes thereof, and live therein.

15 For all thoſe who live and walk obediently in the ſervice and ordinance of my Love, the ſame are truly the right Diſciples (u) of my gracious word and ſervice of Love, alſo my firſt-born in my Covenant or Teſtament of the holy Fathers. u Iohn 8.b. Iames 1.c. x 4 Eſd.6.f. Heb.12.c.

16 For thus in their obedience, the doctrines and ſervices of the Prieſtly Office of my Love, ſhall be unto them, a foregoing teſtament, which bringeth them to my new (y) true Teſtament, that is to the new life of the mind of God which is full of Love, and full of all ſpiritual & heavenly riches] and all they who are led therein ſhall be to me, my ſecond born in the new Covenant of y Jer.8.10.b. Heb.8.10.b.

D

of the holy Spirit of my Love in the heavenly being, as I have in former times (in the accomplishing of my fore-going Testaments and Priestly Offices) brought to my people the same new Covenant, to the end that all now in this last or newest day,

z Acts 3 rc. (z) be restored or established (under the obedience of my Love) which I from the beginning of the World have spoken, brought, and required: and my word, work, and will continuely on the earth unchangeably for ever and ever (a) even as it is in the heaven: and also that for ever and ever, (through the Ministers and Priests of my Family of Love). The Disciples of my gracious Word (with the Testimonies of my holy Spirit of Love) may be

a Mat. 6. b.

b Rom. 10. a. Gal. 3. 4. a. c Mat. 19. f. (b) preserved and sustained to the Godly life (c) taught to the kingdome of heavens, and brought up (to Elders) in all Godly wisdom and holy understanding.

* Institute or erect. 17 And therefore will I here through thee H. N. set * up my most holy Priestly Office of Love: I will also declare the same over the World (through its Ministery under the obedience of my Love) to an everlasting (d) Priestly Office of the holy Spirit of my Christ for nourishing of life in my love in them all (though my love to them, who are implanted into my Christ with

d Jer. 33. b. c.

his

his (e) like death and burial, or are fain a- e Rom. 6. a. Col. 1. b.
lleep in him,

18 In the same Priestly Office, will I also (under the obedience of my Love) be merciful to all penitent sinners, also to those who submit themselves to the Family of my Love, That they may all now rejoyce themselves (in this day of my divine glory:) appear with my Christ in Glory: and shew forth my praise, and wonderful great works.

19 Furthermore I will declare, and make known unto thee, and to all them who * humble themselves under my Love, and Priestly Office, that the same Priestly Office of my Love, (which I will here presently set up with thee) is the eternal fast-standing Kingly Priesthood (f) of my holy Spirit, and the everlasting peaceable (g) kingdom of my Christ, which shall never be destroyed [or moved[n]] neither shall it fall to any other: but shall of it self and by it self remain in my truth everlastingly.

* Or submit.

f 1 Pet. 2. a. Apoc 1. a.
g Isaiah 9. Ier. 31. c. Daniel 2. c. Apoc. 12. b.

20 Whoever resisteth the same Priesthood of my holy Spirit of Love in his office and requiring, the same, (if he do not repent) shall procure the judgement of (h) the curse, & the eternal (i) separation from the beholding of my face: But my Grace and mercy (k) shall be alwayes and for e-

h Deut. 27. c.
i 2 Thes. 1. a.
k Psal. 30 c. Isaiah 54. a.

der upon all men, who (through the same Priesthood and its office, under the obedience of my Love) turn themselves to me, and repent them of their sins.

E 21 Again the Word of the Lord came to H. N. and to us the Elders and said, Seeing I my self, with all that which concerneth my * Godhead, and the judgement of my Righteousness have fully united with thee H.N. and with the Elders: Therefore shall ye also, and all they who are born of you and your doctrine [illegible] judge uprightly, out of my righteous judgment, according to the Truth.

* Or Godhead

22 And all what ye out of the same my judgment curse, separate, and condemne (l) shall be accursed, separated, and into the Hell condemned: And all what ye bless or give a benediction unto, shall be also blessed in the Heavens.

l Mat. 18.b. John 20.c.

23 Therefore all whatever shall continue in your doctrine, shall be (m) one heart and mind with you in my Godhead: but what separateth it self from you and your doctrine shall likewise be separated from me and my Grace: find no way to the eternal life, but shall die in his (n) sin: and also be estranged from me everlastingly.

m John 17.b. Acts 4.d.

24 But all those who through you and your doctrine are turned to me, and also

are

are (o) taught to the kingdom of my heavenly being shall inherit the spiritual and heavenly riches of my kingdom, and (p) thereunto the eternal life. o Mat. 13. f. p Mat. 25. Rom. 6. c.

25 At the same time when we thus heard the Word of the Lord, and had well understood all his sayings: and were assembled with Christ our Saviour to the Majesty of God, and were entred into his Glory, and also (in the presence of the Lord) beheld and and inherited the peace, (q) beauties and riches of God, all our hearts were fully delighted and made glad: And so with joyful hearts we lauded & praised the most High in his holy Land of the Living: and the four Seraphins gave (r) all Honour, Laud, and Praise, unto him who liveth therein from Everlasting unto Everlasting. F q Apoc. 21. a. r Apoc. 4. 45.

26 After this our Thanksgiving and Praising the Lord, the Word of the Lord came to H.N. and said:

27 Hast thou H.N, well observed in thy journey into this my holy inheritable land of the living, That the most part of the people, despise thy ministration of my holy & gracious Word, and blaspheme my holy Spirit of Love: And also that they despising [or contemning] the offerings of my Grace bring upon themselves my (t) wrath and displeasure and the judgement of their eternal condemnation. t Rom. 2. a. 2. Thess. 1. a.

28 Besides hast thou also well observed that the many Godly Testimonies of thy Writings (which thou with great diligence and care out of my holy Word and Spirit of Love hast written & brought to light (are come among many Whoremongers, forsworn, or unfaithful ones, & among many enemies reprochers of my House of Love, & how falsly they do judge the same: and how disorderly & shamefully that they * handle and deal with the same: For with the same they commit their Whoredoms: prophane my holy Name: and break the mariage, or fidelity of the Covenant of my * Wedlock: and so after the nature of Harlots, and of impudent adulterous ones). They manifest against me and my holy Word, and Spirit of Love all unfaithfulness: So that they wholy contemn my upright Righteousness and Love, and make a mock at it, and so continually procure upon themselves, the horrible vengeance of the hellish fire.

* Or mention.

* conjunction.

CHAP. XXXIII.

A 1 AGain the Lord spake to H. N. Forasmuch as thy writings of my holy and godly Testimonies (which thou hitherto with great care and diligence hast written and published) are now come into so many

my hands of the Enemies of my house [or Family] of Love, and into so many hands of Treacherous-mongers unfaithful-ones: And also that some impure hearts which for a time have *medled therewith, have mingled therewith, their impure sense and good-thinking knowledge, also many (to the covering of their falsehness, and to their own destruction) have therewith defended and covered the unclean minds of their wicked lusts and desires: and have not believed the (a) upright Righteousness of my Love (according to the requiring of the Godly Testimonies of thy Writings: So shalt thou now the Godly Testimonies of thy Writings (which thou broughtest of each one with thee) with the twenty four ancient *Elders carefully peruse: & have a sharp regard upon all sayings with careful consideration.

* Or dealt.

a Mat. 22 d. Ephes. 1. a. b

* Supra 30. c.

2 I the Lord will enlighten thy heart, and the heart of the four and twenty Elders (who are with thee, and who are to perform the laborious Service with thee) with my Godly Wisdom, and with the true light of my Godly clearness, more & more with my abounding (b) Illumination.

Or most Ancients.

b Apoc 21. d. 22. a.

3 And after the same perfect Illumination of my Godly clearness, ye shall then also renew all the same Testimonies of thy Writ-

Writings, to a more plain * declaration: and witnels all the same in a more perfect * cleerneſs, and write them more plainly then they have been: and likewise that the Whoremongers remain (c) without the myſtery thereof: and also without the marriage of my unity or conjunction.

* Or explanation.

* Or plainneſs

c Mat. 13. b. Luke 8. b. Apoc. 21. 22. c.

B

4 For now is the time nigh at hand, that all whoremongers and all unfaithful ones in the covenant of my wedlock or matrimony, and all such who delight in whoredome and adultery, and are enemies of my Family of Love, and who (with their prudence out of the fleſh) conceive themſelves (d) to be wiſe, ſhall in their whorithneſs, unfaithfulneſs and envious nature (before all the believers and obeyers of my gracious word and ſervice of Love) be made manifeſt, and made known: In their whoredome and enmity and in all their good-thinking ſhall be wholy blinded, ſcattered, laid waſte, or hardned in their hearts: and alſo (if they repent not) ſhall be excluded from my unity and heavenly (f) riches.

d Iſaiah 5 c.

e 1 Cor. 4. a.

f Mat. 25. b. Apoc. 21. d. 24. c.

5 And on the other ſide all believers and faithful obedient diſciples of my gracious word, and all penitent ſinners, together with all thoſe who perſevere in [or defend] the Service of my Love, and with all good and proſperity, ſhall be illuminated in the God-

* perſevere

ly

ly life of my Love, and be made heirs (g) in my ſpiritual and heavenly riches. g Mat. 25. Epheſ. 1. a.

6 And further, on the ſame fifteenth day of the firſt moneth (when the Lord had ſpoken all theſe words with us) we took to us the ſame Teſtimonies of our Writings, which we had brought with us, and ſo we began the ſame (with all devoutneſs to God, and to his Truth and upright righteouſneſs) very ſeriouſly to peruſe, and the ſame (according to Gods moſt perfect cleerneſs and wiſdome, and the knowledge of his upright righteouſneſs, and ſo much as is neceſſary or profitable for the children of men to know) to declare and write in the plaineſt manner, and to ſet it in the beſt order, ſo that the ſame and the requiring thereof may the better or eaſier, in the plaineſt or ſimpleſt manner be underſtood, according to the mind and will of God, and according to the true miniſtration of his (h) Teſtaments which tend unto the upright being of Jeſus Chriſt. C h Gal. 4. Heb. 7. 8, 9. b.

7 And for to obſerve out of it what God (through the miniſtration of his gracious word and Teſtament) requireth, and to what end that God himſelf (i) hath created and choſen the man, and to what an upright and lovely or ſingle-minded Godlineſs, that he (in his (k) fall and eſtranging i Gen. 1. c. 2. 3. Or ſincere. k Iſa. 59. a. b. Rom. 5. b.

from

l Mat. 23. 25. c. Acts 2. 3. c. &c. from God) hath (l) called and invited him again through Jesus Christ: and whereunto he now in these last dayes is loved through the Holy Spirit of the Love of Jesus Christ, and through H. N. Gods Elect Minister.

D 8 (The Lord grant to all men who hear or read the Godly Testimonies of our Writings) his Grace and mercy that they may understand rightly the requiring of the saving testimonies of God, and of his Christ, and of the holy Spirit of his Love, and that they may endeavour themselves rightly thereafter.

9 For all what God doth to the man, (to reduce him to his upright Righteousnesse, and to save him) cometh all out of the Grace of the mercifull Love of God, for to bring the fallen and straying man

m Mat. 3. c. 7. b. 19. b. n. d. againe into the (m) right way of Life, to the Love of his God, and to the Love of his neighbour: And then to deliver him also from all his sinnes: And to set him aright, and make him faithful in all unity and Peace with God and his neighbour: and to inherit him in all his spiritual and

n Mat. 25. c. heavenly goods, and also (n) thereunto his Kingdom of Heaven and eternal life.)

E 10 Now when we together with each other (according to the word and comand

of

of our Lord and God) had begun, perused and transcribed all the godly testimonies of our Writings, so neglected we no time, to endevour with great diligence, the same Godly Testimonies of our Writings which we had brought with us, to read and to transcribe, and according to the requiring of the Lord, out of his true light to declare it in the plainest manner, and desisted not to proceed in the same work of the Lord till all was accomplished, &c.

Take it to heart.

Charitas extorsit per TOBIAS.

Our Heart is the Minde of God most high
Our Beeing amiable, as the sweete Lillie
Our faithfullnes Love and Trueth vpright
Is Gods Light, Life, and Cleernes bright